EPHRAIM

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Foreword From Rabbi Avraham Feld

[Originally written for Ephraim, 2nd Edition.]

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If only the Lost Israelites knew of their glorious holy past. Those people today who are aware of their Israelite descent sometimes suffer from low morale. This is because no one has articulated our case effectively. This is what we, through our organization Brit-Am Israel and books like the present one, are attempting to remedy. It is a huge job, however the LORD of Israel will be in our stead and strengthen us. With obvious affection for the people of the Lost Ten Tribes Yair Davidiy guides us through an enormous seemingly unknowable lost history. With painstaking research he pieces together a complex jigsaw puzzle of information. Yair Davidiy in Ephraim tells the truth about a resounding drama spanning 2700 years. It is an incredible and turbulent tale filled with beauty and depth. After a violent and dark past the Lost Tribes of Ancient Israel are welcomed to return back. They should once again realize a conscious membership of their Israelite family. Ephraim is an extraordinary and must read. When a person believes in God and the Identity of the Tribes he cannot remain indifferent to

others who are unaware of this compelling truth. When one has access to the great truth of Torah sharing becomes almost an imperative.

One of the 613 commandments for the Jews as well as one of the 7 universal laws of Noah is to love God.

Through Brit-Am as we teach Torah, outreach and guide we are expressing our own love for God. The more one tries to bring others to a greater spiritual awareness of Torah the more that individual is imbued with a sense of its depth and breadth. In the event of an apparently unsuccessful outreach attempt the outreach person himself is drawn closer to Divine involvement in his life.

Rabbi Eliyahu of Vilna in his Commentary on the Ethics of the Fathers points out a profound teaching. The deepest expression of our love for others is bringing them close to Torah. This is the motif of the Mishnah: Hillel said be like the disciples of Aaron [Moses brother], love peace, pursue peace, love your fellow creatures, and draw them closer to Torah (Avot 1:12). In another ancient source (Avot de Rabbi Nathan) we find that Hillel taught us to emulate Abraham, A person should go around and bring people under the wings of the Divine Presence, just as Abraham did.

We see when we bring others to Torah two basic kinds of love are operative: Love of God and love of a fellow creature. If a person has two very precious friends he will naturally try and introduce them to each other. A person involved with both love of God and mankind will likewise try and bring them together.

Brit-Am is correcting others and helping them discover their roots. This is emulating God. God corrects those He loves like a father corrects a child whom he cherishes (Proverbs 3:12). If we love God and our fellow man we cannot remain indifferent to their spiritual plight. Rabbi Yossi ben Chanina said, *When people correct each other it brings them to love each other,*

cf.

Proverbs 9: 8: Correct a wise man and he will love you.

In Rabbi Yossi ben Chanina's opinion all love that does not include some mutual corrections is not true love (Breishit Raba 54/3). In other words the relationship of peoples who love one another helps improve each one respectively. The Sifrei (explanation on Leviticus) states that the command "You shall love your G-D" means you shall cause others to love Him as Abraham your father did. It is because of this that God called Abraham the one who loved him. As it is written concerning Israel, the children of Abraham who loved me (Isaiah 41:8).

Leviticus 19:17 says:

YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART: YOU SHALT IN SURELY REBUKE YOUR NEIGHBOUR, AND NOT BEAR SIN BECAUSE OF HIM.

In Hebrew this is also translatable as saying:

YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART, YOU SHOULD SWIFTLY REBUKE [CORRECT] YOUR NEIGHBOR AND NOT BE LIABLE FOR SIN DUE TO HIM

. The Hebrew words translated as "rebuke" are "hokheach tokiach" literally, "correct, you shall correct." The double wording teaches many things: It strengthens the verse, indicating that we must fulfill it as more than a suggestion. In this case this injunction to correct is included in the 613 Commandments. Our authorities explain that usually the best way to correct is with affection. The verse says not to hate we learn that the best way is not to have any hate in your heart but must correct as an expression of your love. **YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART**. We should not hold up our complaint, anger, etc., against him/her but get it out in a civil way. Let them know what is bothering you. According to our traditions the word "hokiach" (correct) comes from the same root as "nokaich" meaning opposite. This implies we should stand opposite the offending behavior and try to correct it. It also means we should try to confront a fellow with himself. Make him think of the big questions in life and how much G-d loves him and how this connection is actualized through the Torah. The word "hokaich" (correct) can also mean "to prove to." In this instance prove to him what he really is. Many of our Rabbis say the best way to correct is to show a person his own spiritual greatness and how important to the Almighty are his good works. The word "hokaich" (correct) is (according to Rabbi S. R. Hirsch) pheno-semantically linked to "yegeh" i.e. the word that means to make someone think. When we confront we are trying to get the person to think with clarity. Brit-Am wants people to be able to sing *"I can see clearly now*

the pain is gone." The Talmud says that often a person sins because of lack of mental clarity and a spirit of foolishness had entered into his thinking processes. If we get him thinking he may quickly correct himself. Still other Sages point out that the word Hokiach [usually translated as "correct"] shows a link with the root "Koach" meaning strength. With this layer of meaning the verse would be telling us to be morally strong against wrongdoing. The offender is going down the wrong path. The verse is commanding, Correct your neighbor and do not bear sin because of him.: YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART, YOU SHOULD SWIFTLY REBUKE [CORRECT] YOUR NEIGHBOR (Leviticus 19:17). Another explanation is that you should not sin in the way you correct him, i.e. you should not embarrass him. We thus need to do this act of correcting with thoughtfulness. An additional meaning is that if you do not correct your neighbor you will bear the sin as well since you have some responsibility to correct others. All the authorities basically agree that the very word correct implies that your words should have a chance of effecting better behavior. The very use of the term neighbor implies there is a chance you will be listened to. Where there exists no such chance there is no longer an obligation (Rashi, Torah Temimah, Yebamos 65b).

Just as it is an obligatory mitzvah to say something that will be accepted so is it an obligation (mitzvah) not to say something that will not be heeded (Talmud Bab Metzia 58b, Talmud Shavuot 30a).

Remember the Bible says that you should reprove your neighbor and uses the word "amitecha" for your neighbor. The word is derived from the root "amit" meaning parallel or counterpart. This word means literally one who is with you, i.e. with you in Torah and Mitzvoth (commandments). The obligation is therefore directed to those who can be considered your neighbor and not directed to those who have no chance of accepting your correction. The Torah does not oblige us to engage in futile activities. There is more to all this but the main idea to emerge is that Brit-Am should try to correct and improve Israel in a sensitive-strong way.

Talmud Shabbat 54b points out poetically and at length how leadership needs to protest wrongdoing. If it does not protest it must suffer some responsibility for the resulting ignorance and subsequent sinning. Anyone who has the opportunity to protest wrongdoing and does not do so is caught up in the sins of the people. Through Brit-Am we can educate, teach, and in effect correct many of the seed of Israel who are walking in darkness. Deuteronomy 22:2 says you must return a persons loss to him. Our sages (Talmud, Baba Kama 81b) tell us that this commandment asks us to restore a persons property, life and health. Sin involves a loss of body and soul. If we can educate, correct, and save somebody from sin we certainly have an obligation to put him or her back on course. If however a person is knowledgeable yet spitefully and blatantly violates precepts then we no longer are obligated because he is no longer considered our neighbor.

Nevertheless, as the Minchat Chinuch (139.4) says even if we are not legally obligated we can go beyond the letter of the law and try and bring him back to the right path so that he will once again be considered as your brother. We, in Brit-Am can make a difference for so many if we only succeed in getting our message across. Through correction, education, and information our words can fall like dew. They will be experienced as a resurrecting balm for a healthy spirit for those of the Lost Ten Tribes and beyond.

If you forbear to deliver those that are drawn to death and those that are ready to be slain (Proverbs 24:11).

You shall love your neighbor as yourself, (Leviticus 19:18).

Your brother shall live with you. You shall open your hand to him, (Leviticus 25:35-36).

The great rewards for those who give Offerings (Tsedakah) and Tithes are clearly written in the Bible and Talmud. Charity annuls harsh decrees and can rescue a person from death (1-Kings ch.17, Proverbs 10:2 11:4, Shulchan Aruch, Yoreh Deah 247, Rama).

It is understood in the Torah that through tithing one might become very wealthy:

Honor the LORD with your capital, and with the first fruits of all your increase. So shall your barns be filled with plenty, and

your presses shall burst out with new wine (Proverbs 3:9-10).

Bring you all the tithes into the storehouse, that there may be food in my house, and prove me now herewith, says the LORD of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Malachi 3:10).

And the work of righteousness shall be peace (Isaiah 32:17).

The word translated from the Hebrew as righteousness is "Tsedakah," otherwise used to denote charity. The deed of charity leads to peace. Thus no bad consequences result from giving charity. We continuously ask the Almighty to listen to us, so should we listen to the pleading for charitable requests. We should also remember that this world undergoes a cyclic pattern and sooner or later the descendants of those who are now rich or well off may well be impoverished. If you have been merciful to others mercy is in turn shown to you and to yours in a way that you would want it to be.

This is all part of the one message. The Lost Ten Tribes must become aware of their roots and return to their source. This involves a renewed consciousness of origin accompanied by invigorated love for the Almighty, turning away from evil and re-dedication to good deeds. Ephraim is part of this message. It is up to

us to take the message of Ephraim to heart and to support Brit-Am and everything connected with it. This should become both a blessing in its own right and a source of blessings from above.

Avraham Feld, Maccabee Institute, Jerusalem, Israel

EPHRAIM

INTRODUCTION

Ephraim proves that many of the peoples of Western Europe and their kin are descended from Israelites. Historically, most of the Hebrews were exiled by the Assyrians (2-Kings ch. 17) and lost their Israelite identity. The present-day Jews are only a remaining minority of the ancient Israelites. The Jews descend mainly from the Tribes of Judah, Benjamin, and Levi, with some minority representation of the other Tribes. The Bible says that most of Israel, i.e. all of the Ten Tribes, were deported. Archaeological and historical studies reveal that the northern Israelites had indeed effectually disappeared after the Assyrian Conquest and Exile. They are popularly known as The Lost Ten Tribes of Israel. Many researchers in the past wrote books or articles proving that the Lost Ten Tribes in the course of time migrated to the west to become the Celts, Anglo-Saxons, Scandinavians, and related peoples[E1]. This was also the view held by some of the earliest historians of Britain, Ireland, Holland, Denmark, Sweden, and Finland.

The Jewish sages Rashi (1040-1105 CE) and Nachmanides (1194-1270 CE) also held views in accordance with this belief. This is discussed further on in this work. All of the more recent known authors relied upon the same general lines of evidence. The proofs generally adduced by these relatively "modern"

writers may be divided according to their Biblical or Historical sources.

According to Scripture the Lost Ten Tribes or at least those tribes headed by the descendants of Joseph were destined to possess the gates of their enemies i.e. strategic thoroughfares, ports, and passes[E2] (GENESIS 22:17 24:60), to be in the Isles of the Sea (ISAIAH 11:11 24:15 42:4 49:1-6 51:4-5 JEREMIAH 31:6-10), in the west (HOSEA 11:10), in the north (JEREMIAH 16:14-15), in the north-west (ISAIAH 49:12), and to be militarily powerful (GENESIS 16:19 MICAH 5:8), very numerous (GENESIS 48:16), and economically bounteous (GENESIS 49:25-26). It was predicted that they would be at the geographical extremities or "ends" of the earth (ISAIAH 41:8-9 43:6 49:6), and that they would be mainly monarchies (GENESIS 17:6,16). The Israelite Family-Clan names recorded in Genesis 46, Numbers 26 and in The Book of Chronicles were apparent in British and European historical Tribal names, as explained in *The Tribes* by Yair Davidiy. All of these attributes and more taken together are to be found in the West European peoples especially amongst the English-speaking branch, which includes the nations of North America, South Africa, Australia, and New Zealand. In addition many other indications exist based upon Scripture and Scripturally inspired writings proving this same point SOMETIMES DOWN TO THE SMALLEST DETAIL. Historically, the exiled Israelites became the same as, or at least confederated sections of, those ethnic combinations known as the

Cimmerians, Scythians, and Goths. These peoples all had moved to northwest Europe from the Middle East region by various paths and at different times.

Ephraim brings some proof concerning migratory movements of the exiled Israelites westward from the places to which the Assyrians took them. The emphasis in *Ephraim* however is placed on Biblical and Jewish sources or traditions that evolved from them that enable the Lost Ten Tribes to be identified **today**. It will be seen how the Bible and related Jewish expression indicate that the Lost Ten Tribes are to be found mainly in the West European and North American areas. All the proofs employed are highly pertinent in their own right. In addition to their own individual merit each proof also adds to and supplements the other sources. The result is an interrelated whole in which each fact should be considered in the light of all the others taken together. Since the Lost Ten Tribes in their wanderings covered many areas that were also settled by other peoples it sometimes becomes necessary to determine who today in the relevant regions really are of Hebrew ancestry and who are not.

Seven criteria derived from Scripture and used in determining which nations belong to the Lost Ten Tribes of Israel are discussed:

1. **Blessings:** Economic and Physical Blessings as promised to Israel in Scripture.
2. **Indications of Scripture:** Biblical Evidence predicting whereto the Lost Ten Tribes would go, what type of religion and government they would have, etc.

3. **Groundwork:** Historical, Archaeological, and Related Proofs showing paths of migration.
4. **Judah:** This entails proven feelings of kinship and sympathy with the Jews and a Relative Lack of Anti-Semitism when compared with others.
5. **Originality:** Innovation and Intellect: A minimal degree of national Intellectual Wisdom and Honesty.
6. **Bravery:** Proven Military Prowess in the past at least and at present in potential
7. **Empathy**: The Doing of Social Justice.

These criteria may be remembered under the heading BIG-JOBE =1. Blessings, 2. Indications of Scripture: 3. Groundwork: 4. Judah: 5. Originality: 6. Bravery: 7. Empathy.

Historical Proofs include the belief held in the past by Jews that the Lost Ten Tribes were in Isles in the west. Jews in the Middle East transmitted this notion to the Arabs and through them we have knowledge of it.

Ephraim and Manasseh were the two sons of Joseph each of whom became a full-fledged tribe in their own right. *Ephraim* was thus the name of one of the Tribes of Israel. In the Prophets the term *Ephraim* is sometimes also used to represent all of the exiled ten northern Tribes. A future danger to "*Ephraim*" (i.e. the Lost Ten Tribes in the west) from the forces of Islam is hinted at in the Prophets (Hosea 9:7-8).

Rabbinical Sources spoke of the Lost Ten Tribes being exiled to the River Sambation, to beneath the Clouds of Darkness, and to Daphne of Antiochea. The

concepts and areas that these place-names represent lead to Western Europe and North America.

The Zohar says that a red and white rose represents Israel. The Zohar is an early Jewish Mystical work. The description of this rose resembles the Tudor Rose of England. The Zohar describes the return of the Lost Ten Tribes and their future re-unification with Judah. Jewish traditions concerning the Lost Ten Tribes correspond to aspects of Celtic and Northern characteristics.

Rashi understood the Prophet Obadiah as saying that the Lost Ten Tribes were in France. "Rashi" was the foremost Rabbinical Commentator. The Hebrew word used for France is "Zarephath". Other commentators took "Zarephath" to encompass Britain, France, and the north. The Biblical Book of Obadiah according to Jewish Sources describes a coming showdown between Edom (Germany and Rome = United Europe?) on one side versus the Lost Ten Tribes of Israel on the other. Ephraim leads the Ten Tribes. The name *"Ephraim"* can also refer to the Lost Tribes in general. In a specific sense *Ephraim* is represented by Britain and peoples of British descent!

The Lost Ten Tribes are destined to resettle in the Land of Greater Israel meaning from the Nile to the Euphrates and beyond. *Ephraim* will inherit Syria and Lebanon. *Ephraim* together with Judah will cause the Palestinians to fly away to some place in the west (Isaiah 11:14)!

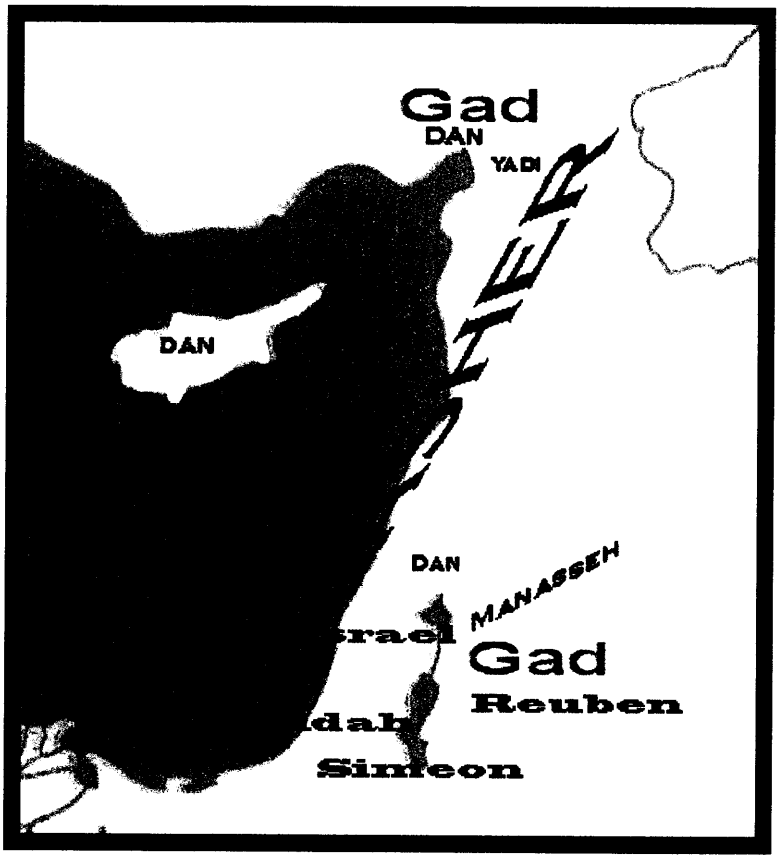
Scripture refers to the present-day Jews as Judah. Judah and *Ephraim* will re-unite. Jewish sources speak of the need for Re-unification between Judah (i.e. the Jews) and the Lost Ten Tribes. The two sides are linked to each other in the Bible, and have highly individual characteristics that complement one another. Their eventual union is connected with the re-building of the Holy Temple in Jerusalem. Examples of the relevant sources are quoted from. Jewish tradition holds that in the last days two leaders are to emerge. One of these leaders will lead the Lost Ten tribes. Characteristic features of the described process also point to the USA and Britain as belonging to Israel.

This book, *Ephraim,* treats of many different matters that are all linked to each other. They are all connected with the identity of the Lost Ten Tribes of Israel. This subject is of the utmost importance and interest. Some of the claims made may seem somewhat far-fetched at first sight. Nevertheless, the conclusions drawn are justifiable. This should become clear after due consideration of the evidence provided in the following pages. The title *Ephraim* was chosen for this work since in Prophecy Ephraim is a term used to represent all of the exiled Ten Tribes of Israel. Originally the whole twelve tribes of Israel had been together in one kingdom. They were united under King Saul (of the Tribe of Benjamin), followed by King David of the Tribe of Judah and his son Solomon. King Rehoboam followed Solomon and in his reign the Ten Northern Tribes of Israel rebelled and set up their own

kingdom (1-Kings chapter 12). The northern Kingdom was known as the Kingdom of *Israel* whereas those Tribes who remained faithful to Rehoboam were referred to as the Kingdom of *Judah*. The first king of the northern kingdom was Jeroboam the son of Nebat. He was from the Tribe of Ephraim and had been appointed by Solomon over the "House of Joseph" (1-Kings111:26) meaning the northern area in general. Even though the Tribe of Ephraim had always made a claim to pre-eminence (Judges 8:1) most of the Kings of Israel who followed Jeroboam were from other Tribes. Nevertheless the term *Ephraim* is used to represent all of the northern ten tribes. These tribes were later all taken into exile by the Assyrians (2-Kings chapter 17). They disappeared and became known as The Lost Ten Tribes of Israel or in Biblical terms as *EPHRAIM*. This work intends to prove the identity of *Ephraim,* meaning the Lost Israelites, at the present time.

The Northern Ten Tribes were in the Kingdom of Israel. They were exiled by the Assyrians and became "lost". The Map is based on conventionally accepted concepts whereas in effect the extent of Israelite settlement and control had been much broader.

MAP SHOWING DIVISION OF ISRAEL INTO THE KINGDOMS OF "JUDAH" AND "ISRAEL"



End Notes to Introduction:

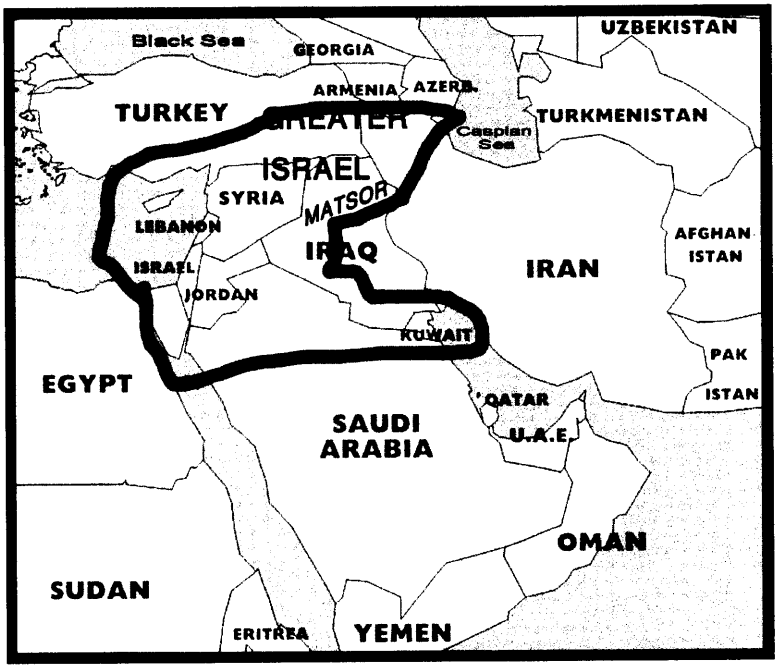
[E1]. Lost Israelite Writers

Names such as J.H. Alan, D. Apartian, W.H. Armstrong, W.F. Dankenbring, Anne Katrine Gade Kristensen, Terry Blodgett, Yair Davidy, W.E. Filmer, R. McNair, W.H.M. Milner, and Steven Collins amongst others come to mind. Every one of these writers in his own way adduces pertinent

proof deserving objective consideration. It sometimes happens that extraneous considerations or overzealous speculations also creep into our works but these should not prevent those points of genuine evidence that we really do have from being accepted.

E2. Gate of his Enemy and Tadmor

That this is the meaning of the term "Gate of his enemy" is proven by the Midrash which says that this blessing was exemplified when King Solomon built the city of Tadmor (in east Syria) and thus gained control over routes to and from the desert areas.



How the British and
Americans Proved they
are Israelites and descend from Joseph

Chapter 1

THE CHARACTERISTIC QUALITIES OF ISRAEL

Criteria for Determining Which Peoples Are of Israelite Origin and Which Peoples Are Not

Biblically, historically, and otherwise it can be proven that the Lost Ten Tribes of Israel who were exiled by the Assyrians and lost their identity eventually migrated to West Europe. From there they established overseas colonies in North America, Australia, New Zealand, and South Africa. Before reaching Western Europe and the British Isles the Lost Ten Tribes passed through many lands in the course of their wanderings. They left numerous signs of their presence behind them. In order to avoid confusion it is necessary to clarify what indications exist as to who descend from them and who does not. There are several specific characteristics which taken as a whole are to be found only amongst peoples of Israelite descent. This does not mean that individuals who happen to lack any of these qualities are not Israelites. Neither is it that the peoples concerned always conform to the criteria employed. The standards we are using are applicable on a nation-wide level over historically significant periods. They are relative to the accepted behavior of other peoples at the given time. We are dealing with Israelite characteristics that are apparent

mainly on the national level and so pertinent to the Lost Ten Tribes.

Israelites and descendants from Jews from Judah were also present in other nations. Originally there were twelve tribes of Israel in one kingdom centered on Jerusalem. The kingdom split in two and ten of the tribes formed their own state in the north named "Israel". Those who remained in the south were known as Judah. The Ten Tribes of Israel from the north were exiled, lost knowledge of their identity, and became known as the "Lost Ten Tribes". The tribes of Judah in the south became known as the Jews. The Jews were later exiled and scattered. In their places of exile the Jews often assimilated or were forced to change their religion or had their children taken from them. The descendants of these people we refer to as "**Jewish Captives**". It appears from Biblical Commentaries that the destiny of Jewish Captives and the Lost Ten Tribes of Israel are bound up together.

Jeremiah 3:
18 In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

The expression translated as: "WILL WALK WITH" was understood by Hebrew Commentators to more correctly say "go unto" and that from the Jews (Judah and Benjamin) people would go unto the Ten Tribes and return them. The organization, **Brit-Am** (also

known as **"Hebrew nations"**), strives to publicize the Hebrew Identity of peoples of Israelite descent and effect reconciliation between Judah and Ephraim. Among those from Lost Ten Tribe communities who contact and support **Brit-Am** are they who turn out to be descendants of Jews or "**Jewish Captives**". Often they are not initially aware of this or uncertain about it. These people are beginning to fulfill the prophecy of Jeremiah.

Awareness is the first stage in any return that will take place

Unlike the dispersed of Judah the Lost Ten Tribes though exiled stayed more or less together: The Midrash points out that Isaiah (11:12) refers to the "outcasts of Israel" as compared to the "dispersed of Judah." The Lost Ten Tribes according to Jewish tradition settled as coherent unities in certain regions. They came to dominate or at least significantly influence the countries in which they settled. In the end times they will re-unite with Judah:

Isaiah 11:
12 And He will lift up a standard for the nations
And assemble the banished ones of Israel,
And will gather the dispersed of Judah
From the four corners of the earth.
13 Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off:
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.

To determine in what nations the Israelite Tribes as groups were able to express their Israelite Tribal and National Uniqueness we had resource to criteria of our own. These yardsticks were used in our researches to determine the *a priori* probability of a nation being of Israelite descent. These criteria are hinted at in Scripture.

The major qualifying signs that were isolated include:

1. Blessings; 2. Indications of Scripture; 3. Groundwork (Archaeology); 4. Judah: Sympathy with the Jews; 5. Originality; 6. Bravery of Attitude; 7. Empathy i.e. B.I.G.-J.O.B.E

1. BLESSINGS: ECONOMIC AND PHYSICAL BLESSINGS AS PREDICTED IN THE BIBLE

The Patriarchs were promised (e.g. Genesis 12:2, 17:2 28:2-3 etc.) that their descendants would receive economic plenty and physical support. These promises to some extent were made unconditionally (Genesis 22:16 Numbers 23:21-23) or as preconditions to civilize the rest of mankind (Genesis 18:18-19).

Despite the relative decline (that may yet be only temporary) of the U.S.A. and Britain and some of the other Israelite nations a foretaste of the said blessings was achieved in the past. In terms of longevity, good health, possession of raw materials, and overall wealth, the Israelite Ten Tribes' countries for many decades topped the world's lists and still do on the whole.

2. INDICATIONS OF SCRIPTURE: BIBLICAL EVIDENCE

On the historical basis alone there are some areas (such as Portugal, parts of Germany, Northern Italy) that would otherwise be considered since entities identifiable as Israelite did sojourn in them for some time. These regions do not however meet all (or even most) of the above criteria. **[Even so, individuals or even recognizable groups who emerge from these areas may in some cases yet be of Israelite descent.]** The Historical consideration alone without other points can never be enough since very often important information may be lacking. For instance from Baden in southwest Germany over two-thirds of the population emigrated in the 18th-19th century and others entered in their place. Schleswig-Holstein (in North Germany on the border with Denmark) after 1945 received a flood of settlers uprooted from German settlements in east Europe and these became more than 75% of the population. In both the above cases there occurred significant population changes that are known of. In other areas large-scale movements of people may be only hinted at or not have been recorded at all. It follows that though historical and archaeological researches can serve as evidence their applicability is limited. Additional factors must also be taken into account. All seven of the criteria including Scripture should be applicable.

Overall national as well as individual Tribal characteristics are described in the Bible and associated

Literature which (together with Historical proofs) are found to be only pertinent to Northwest European and British groups. Scriptural evidence must be taken into consideration alongside historical and other criteria.

Scripture relates that the Lost Ten Tribes (towards the End Times) will be in a number of places e.g. Isles of the Sea, the West, the North, the Northwest, Coastlands, Ends of the Earth, Policies based on possession of Strategic Thoroughfares, etc. They would share certain blessings, attitudes, and historical experiences. All of the relevant indications when taken as a complementary unit can only apply to the British peoples and related groups in Europe and overseas.

3. GROUNDWORK: ARCHAEOLOGICAL AND HISTORICAL PROOFS

"What mean ye by these stones?" (Joshua 4:6).

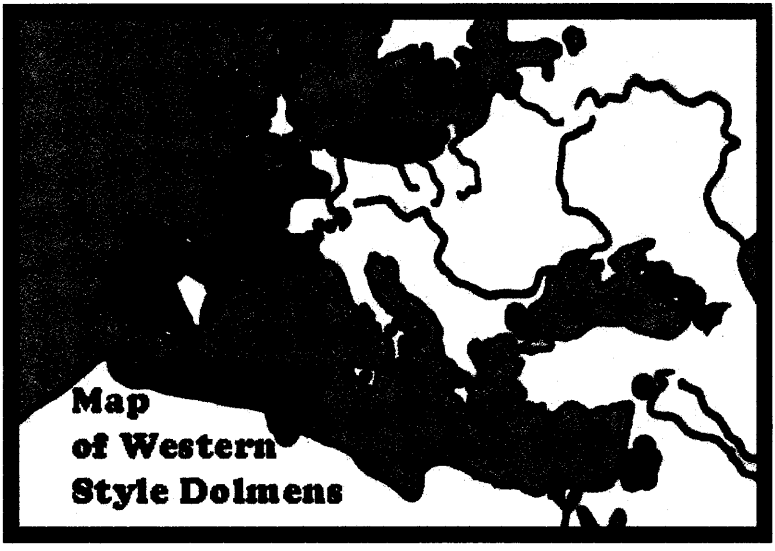
In the Bible it is related how the Israelites set up monuments or altars as testimony of covenants or important events. Concerning the Israelite Tribes east of the Jordan a gigantic altar was set up to prove to **future generations** the Israelite Identity of the Tribes involved.

Joshua 22:
24 But truly we have done this out of concern, or a reason, saying, 'In time to come your sons may say to our sons, "What have you to do with the LORD, the God of Israel? 25 For the LORD has made the Jordan a border between us and you, you sons of Reuben and sons of Gad; you have no portion in the LORD." So your

sons may make our sons stop fearing the LORD.'
26 "Therefore we said, 'Let us build an altar, not for burnt offering or for sacrifice; 27 rather it shall be a witness between us and you and between our generations after us, that we are to perform the service of the LORD before Him with our burnt offerings, and with our sacrifices and with our peace offerings, so that your sons will not say to our sons in time to come, "You have no portion in the LORD."' 28 Therefore we said, 'It shall also come about if they say this to us or to our generations in time to come, then we shall say, "See the copy of the altar of the LORD which our fathers made, not for burnt offering or for sacrifice; rather it is a witness between us and you."' 29 Far be it from us that we should rebel against the LORD and turn away from following the LORD this day, by building an altar for burnt offering, for grain offering or for sacrifice, besides the altar of the LORD our God which is before His tabernacle."

Jeremiah (31:17-20) calls upon the exiled Lost Ten Tribes headed by *Ephraim* to set up **waymarks** and **highheaps** so that the paths of migration away from the Land of Israel may be examinable. Jeremiah said that this would facilitate the Israelites' future return to their original cities in the Land of Greater Israel. Jeremiah was speaking of the erection of dolmens and other so-called "megalithic" monuments. These monuments, at least in part, belong to a much later age than commonly supposed. The monuments reveal

migratory routes from Israel to Britain, Scandinavia, and the west.



Whatever the case, Jeremiah speaks of the existence of physical (historical and archaeological) "signs" meaning evidence that should be studied to enable the return of the Lost Israelites. This involves the study of archaeological finds. It also includes historical research in general including a comparison of Ancient Israelite customs, legends, historical documents, linguistics, and related subjects. Such evidence exists, is plentiful, and despite some difficulties is available. A great deal of academic prejudice and inhibition does impede an objective consideration of our findings. These can be overcome. The evidence is available and needs to be examined.

4. JUDAH: Sympathy with the Jews

This entails **a relative lack of anti-Jewish sentiment**

Judah and the Northern Kingdom headed by the Tribes of Joseph (Ephraim and Manasseh) upon occasion co-operated with each other. At other times they had fought wars against each other e.g. 1-Kings ch.15, 2-Kings ch.16, etc. In the Biblical Book of Chronicles it is recounted how there was once a war between the southern kingdom of Judah (ruled by King Ahaz) and King Pekah son of Remaliah ruler of the northern kingdom of Israelite Samaria. The "children of Israel" i.e. the northern Israelites (2-Chronicles 28:8) were victorious. They brought back to their capital, Samaria, 200,000 captive men, women, and children. The original intention was to use the captives as bondsmen and bondswomen but Oded, "Prophet of the LORD" interposed. Oded said that the Israelites had defeated their southern brothers since God was "wroth" with Judah, meaning in our terms with the Jews at that time. Even so, the Israelites also had "sins against the LORD your God" (2-Chronicles 28:10) and there was "fierce wrath against Israel" (2- Chronicles 28:13). This was due to their intention to exploit their captive brothers and sisters. Consequently the northern Israelites relented:

2-Chronicles 28:
12 Then some of the heads of the sons of Ephraim—Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai—arose against those

who were coming from the battle, 13 and said to them, "You must not bring the captives in here, for you are proposing to bring upon us guilt against the LORD adding to our sins and our guilt; for our guilt is great so that His burning anger is against Israel." 14 So the armed men left the captives and the spoil before the officers and all the assembly. 15 Then the men who were designated by name arose, took the captives, and they clothed all their naked ones from the spoil; and they gave them clothes and sandals, fed them and gave them drink, anointed them with oil, led all their feeble ones on donkeys, and brought them to Jericho, the city of palm trees, to their brothers; then they returned to Samaria.

From the above passage we see an expression of innate sympathy between the two halves of the Israelite nation. Isaiah also speaks of this. Isaiah 11:10-13 speaks of the ingathering of the exiles from both the Ten Tribes and from Judah and of reconciliation between the two:

Isaiah 11:
11Then it will happen on that day that the LORD Will again recover the second time with His hand The remnant of His people, who will remain,
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. 12 And He will lift up a standard for the nations
And assemble the banished ones of Israel, And will gather the dispersed of Judah
From the four corners of the earth.

Note that the Lost Ten Tribes are referred to as "banished ones" ["Outcasts"] whereas those of Judah are "the dispersed." The two groups were exiled separately and were destined to fulfill different roles in world history. Eventually the two parts of the one whole will re-unite.

Isaiah 11:
13Then the jealousy of Ephraim will depart, And those who harass Judah will be cut off; Ephraim will not be jealous of Judah, And Judah will not harass Ephraim.

Isaiah 11:13 above says that in the End Days Judah and *Ephraim* will no longer be mutually antagonistic towards each other implying that previously they had not always co-existed in harmony. Nevertheless, the two sides were not considered natural enemies of each other.

Regarding wars against enemies Scripture says:

Deuteronomy 20:
1"When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you. 2 When you are approaching the battle, the priest shall come near and speak to the people. 3 He shall say to them, 'Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them, 4 for the LORD your God is the one

who goes with you, to fight for you against your enemies, to save you.'

The Priest was therefore commanded to urge the people not to be afraid for God would fight for them. They were told, "you are approaching the battle against your enemies today". This did not apply when one section of Israel fought against the other.

The Talmudic Sages (Sifrei 192) said that: "AGAINST YOUR ENEMIES" meant that they were going to war against their enemies and,

> "Not against your brothers. Not Judah against Simeon, nor Simeon against Judah that if you fall into their hands they will have mercy upon you, as it says, "The sons of Israel carried away captive of their brethren (2-Chronicles 28:8), and they "took the captives, and they clothed all their naked ones from the spoil" (2-Chronicles 28:15). Rather you are going to war against your enemies and if you fall into their hands they will not have mercy upon you."

It follows that, unlike the case where non-Israelites were the enemy, even when hostilities existed between the Tribes a certain degree of fraternal compassion was still expected.

The peoples identifiable as descended from the Lost Ten Tribes of Israel are inclined overall to be relatively less hostile towards the Jews and at times to openly identify with them and defend their interests. We emphasize this point from the Jewish perspective since the Israelite Identity of the Jews is not in question[E1]. In addition the Jews historically have been more vulnerable. The Tribe of *Ephraim* is to be found

amongst both the British and Americans. *Ephraim* is predominant amongst the British whereas Manasseh (the brother of *Ephraim*) determines the character of Americans. It may be protested that the Americans and especially the British were on occasion antagonistic towards the Jews. In reply concerning this question we request to consider at the moment only the history of the last few hundred years. Even though the Americans and British in recent times were not always friendly towards the Jews, true friends of the Jews were always present amongst them. Those who were not so disposed were still on the whole prepared to adopt friendly policies either when (a) ordered to do so: or (b) they considered it to be in British interests: or (c) for reasons they could not explain. Those who appear to have been anti-Jewish frequently adopted pro-Jewish attitudes in practice as if driven by an imperative beyond themselves. These claims are based upon the most recent studies[E2]. **The points hold despite numerous and very emphatic exceptions.** The presence of non-Israelite elements alongside the Israelite ones should also be taken into account. These non-Israelite influences also frequently take control sometimes with negative effects. The non-Israelite aspect has to be taken into account alongside the Israelite one.

The Prophet Zechariah (11:14) speaks before a coming disaster of the breaking of "the brotherhood between Judah and Israel": There was therefore something to break and this could imply that an

instinctive fraternity existing in the Latter Days between Judah and Israel. In many Scriptural passages Judah and Israel or Judah and *Ephraim* are recalled together or juxtaposed against one another in a way suggesting some type of brotherly interaction. The Prophets foresaw Judah and Joseph co-operating and eventually re-uniting (Ezekiel ch.37). It may be expected that the closer we draw to the Messianic Era the more apparent this process will become. This is in accordance with Jewish tradition that spoke of a leader from the House of Joseph assisting the Jews in the Last days.

Very many Jews have instinctively identified with the British and/or Americans. In Australia, New Zealand, South Africa, North America, Great Britain, and Northwest Europe exist numerous Anti-Semites[E3]. On the other hand in these areas and in Scandinavia, Holland, France, and Switzerland (as well as in the non-Israelite nations of Serbia, Bulgaria and Italy) are to be found the **only peoples in the world who have ever proven themselves in large numbers willing to take risks on the Jews' behalf and who have identified in some way with them** at some time or other in the course of their history. Despite the fact that "Righteous Gentiles" exist almost everywhere the nations we identify as being predominantly "Israelite" have stood out. In the above mentioned "Israelite" nations are to be found most of those "Gentiles" who still believe in the God of Israel as He reveals Himself in Scripture.

Despite everything, in so far as there exist Philo-Semites or genuine pro-Israelites in the world today then the overwhelming majorities are in the countries spoken of. This point is provable through studies of opinion and by known example. The "borderline" cases of Serbia, Bulgaria and Italy also contain significant numbers of Israelite and "Captive Jew" origin.

5. ORIGINALITY:

INTELLECTUALLY WISE AND INNOVATIVE

Moses exhorted the Israelites to keep the Law:

Deuteronomy 4:

6 So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'

The achievement of acknowledged wisdom was here contingent on keeping the Law nevertheless Providence had a purpose in the Separation of the Israelite Tribes, "This thing is from me" (1-Kings 12:24). It was prophesied that the northern Tribes would forget for a long period the formal Law and be effectually "divorced" (Hosea 2:4, Jeremiah 3:8). In the future the Lost Ten Tribes will return. At present their legal-religious status is that of non-Israelites (Yebamot 17). These legally "non-Jewish" descendants of Israel were to fulfill a predestined role of their own. In so far as the overall Divine Will was abided by so too is that aspect of the "Law" fulfilled.

We are not saying that one has to be intellectually wise to belong to Israel. It does seem however that from amongst the Israelite peoples there emerges from time to time a collective understanding of reality along with a sense of the need for innovation. This is accompanied by the presence of individuals of genius who find answers to the general need. If it were not for the Jews, Anglo-Saxons, Scots, Scandinavians, French, and Swiss, and their descendants, the world would not know by far as much as it does. This has been documented by scholars such as John Hulley in "Comets Jews and Christians" (1996). Hulley attributes true scientific achievement on the whole to a combination of Israelite ancestry together with relative closeness to Biblical truth. Other nations have also possessed wisdom. Even however concerning the achievements of non-Israelite nations the credit should often be attributed to the descendants of Israelites amongst them.

It is obvious that most of the peoples living in the Identified-Israel areas are not exactly born geniuses. In fact IQ tests (for what they are worth) indicate that the average Chinaman or Japanese may have more innate intelligence (in some respects) than the average WASP or Irishman. Even so, the Identified Israelite peoples have an attitude of mind and an overall social outlook that somehow facilitates the development of original independent inspired thinking in certain individuals. It is enough for one (out of very, very many) independent determined thinkers to get on the right track for real

breakthroughs to be made. The source of inspired thought is ultimately derived from the BIBLE. Genuine BIBLE-LEARNING and BIBLE-DIRECTION amongst Israelite peoples can ensure sanity, prosperity, and progress. In the past many of the achievements of the Israelite peoples were obtained due to Bible thought-processes. This point also holds in the field of scientific knowledge and is almost measurable.

John Hulley proves the connection between Scientific progress, Biblical learning, Social-Orientation and Israelite origins. Historically, most scientific progress occurred after people began to take the Bible seriously. Following the Protestant Reformation new realizations in every field began to leap forward at an explosive rate. They have continued to do so ever since. The new spirit also influenced Catholic countries such as France and Belgium. In addition to the Protestants, there existed the JEWISH FACTOR. Using recipients of Nobel Prizes as criteria, Hulley shows that while nearly two-thirds of all award winners have been Protestants, Jews have taken 20%. Jews and Protestants between them thus account for 85% of the total. On a per population basis the Jews are at the top of the list. The average Jew is 6 times more likely to receive a Nobel Prize than the average Protestant who in turn has more chance than anyone from any other group. Jews do better in Protestant countries because the environment is more favorable. Jews also influence their surroundings.

[Jewish accomplishments are also connected to their Bible loyalty. Observant Jews and the children and grandchildren of Observant Jews achieve more. After a Jewish family leaves Torah adherence for more than three generations their "advantage" evaporates. At such a stage their achievements usually do not excel those of their non-Jewish neighbors. God rewards those who honor His Book.]

The Jews were granted equal rights in Western Europe in the 1800s. At one stage German research results were considered the best in the world. German intellectual achievements were also in part due to Biblical learning. When this was abandoned the level was lowered though still remaining high. German Jews were partly responsible for German intellectual advancements. When, in the reign of Hitler, the Jews were killed or expelled then even non-Jewish German achievements in the field of scientific knowledge declined. The Jews had raised the thinking ability of German Gentiles. When the Jews were gone the standard went down. Innovative Scientific thinking however is not the same as technological efficiency in which the Germans and Japanese still more than held their own. John Hulley attributes the relative innovative advantage of Israelite Protestants and Jews to Bible influence.

Both Jews and Protestants use the Bible and encourage its learning. The Bible inculcates a certain attitude to life epitomized in the Book of Deuteronomy,

Deuteronomy 30:
19 I call heaven and earth to witness against you today, that I have set before

you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants

The Bible encourages attempts to understand the secrets of Creation. The knowledge that is subsequently acquired forms a foundation for scientific progress. The Bible also constantly exhorts mankind to repent, do good, and rectify their misdeeds. The Bible says it is never too late to change, improvement is always possible, and bad situations should never be taken for granted. When the concept of Repentance is related to seriously the psychological mind-set that results spills over into other areas. Accepted ways and doctrines are re-examined and attempts made to improve upon them. This can cause trouble but it also leads to progress. John Hulley suggests that the Bible induced men to find solutions to the problems of disease and famine and was a factor in the rise of capitalism. Similarly, in the realm of scientific invention, Bible-based morality protects the inventor from exploitation and ensures him a better chance of enjoying the fruit of his labors.

The Ten Tribes of Israel migrated to Western Europe. Their natural predilection for the Bible eventually led many of them (when it became possible) to choose forms of religion that were based on the Bible. Learning the Bible caused the development of mental attitudes and thought patterns leading to social reform and inventiveness. The results of this attitude in turn increased opportunity and wealth and one thing led to another. The Lost Ten Tribes of Israel developed

into rich and powerful nations. They had been promised that they would do so in Scripture. Even though the promise was due to their Israelite ancestry their very attachment to the Bible was one cause of the Promised Blessings being fulfilled. The Bible enabled them to realize one aspect of their own potential.

6. BRAVERY: POSSESSORS OF MILITARY PROWESS

It was said that in order for Abraham to fulfill his goal he would have to become a great and mighty nation possessing the gates (vital strategic points and international thoroughfares) of his enemies (Genesis 22:16-19). The Prophets spoke of the ferocity in warfare of Joseph (e.g. Micah ch.5). Moses after blessing each of the Israelite Tribes (Deuteronomy ch.33) then blessed them all together saying that they should enjoy economic plenty (Deuteronomy 33:28) and overwhelmingly defeat all of their enemies and for whom God would be their shield of help and "sword of excellency"[E4] (Deuteronomy 33:29). The Hebrew actually suggests that through the sword you will receive respect and honor.

All of the Israelite nations at some time or other have proven themselves to be most formidable fighters: The French in the French Revolution, and at other times, and under Napoleon; the Vikings of Scandinavia; the Tribes of Joseph (Britain, the Anzacs of Australia and New Zealand, South Africa, Canada, and the U.S.A.); and Judah (the Jews of Judah in the past and of Israel today) when properly organized and motivated have proven themselves as probably being

the best all-round warriors in the world. There is hardly a nation in the whole world that existed before 1940 that was not defeated in war at some time or other by Britain or the USA. There is hardly a nation on earth today that Britain has not invaded!

7. EMPATHY:

DOERS OF JUSTICE IMPLYING SOCIAL SYMPATHY

"The remnant of Joseph" is called upon to hate evil and love good and establish judgment in the gate (Amos 6:15). Abraham the first Hebrew was chosen because he would bequeath to his progeny the inherited goal of keeping the way of The LORD, doing justice and judgment (Genesis 18:19).

It is mainly in those nations identified by us as belonging to Israel are human rights willingly respected and the good of all requested for altruistic reasons. The nations concerned are all of those responsible for what genuine progress has occurred in the world concerning respect for the natural rights of man.

NECESSARY LOST ISRAELITE QUALIFICATIONS

The Criteria Listed above for determining which nations are descended from the ancient Israelites are:

1. **Blessings;**
2. **Indications of Scripture;**

3. Groundwork (Archaeology);
4. Judah: Sympathy with the Jews;
5. Originality;
6. Bravery of Attitude;
7. Empathy for others, i.e. social consciousness
i.e. B.I.G.-J.O.B.E

All of the ABOVE necessary signs are to be found in those identified nations mentioned. In addition the Jews had traditions of their own that serve to confirm the identifications made. Some of the Jewish Lore concerning the Lost Ten Tribes has been lost though echoes of it are partly obtainable from elsewhere. The Arabs, for instance, spoke of the Israelite Children of Ad being blown away to the Isles of West as discussed in the following chapter...

End Notes to Chapter 1:

E1. The Jews are Judah!

There are however they who claim that the Jews are not really descended from ancient Judah but rather newcomers descendants of Khazars or of other converts to Judaism. If this was true it would not matter but it is not the case. In our work "Chosen People" (2015) we show how according to scripture the Jews of today are the equivalent of Judah. That is the main point. In addition the Khazars were also of Israelite descent as we have shown elsewhere. See Yair

DAVIDIY, "The Khazars. Tribe 13" Jerusalem, Israel, 2008.

E2. Basic Pro-Jewish Attitudes of the British and Americans

See Tom **SEGEV,** "One Palestine Complete", USA, 2001.

"The Tribes" (all editions) by Yair Davidiy.

E3. Anti-Jewish Elements are Often Descended from non-British Foreigners.

It is not uncommon to find that those anti-Semites who do exist in these countries are not of native "British", "Anglo-Saxon", or related stock but rather they or their immediate forebears came from elsewhere.

E4. The Sword as a Source of Israelite Pride

"The sword of thy excellency" (Deuteronomy 33:29) in Hebrew:

"Va-Asher" (And for whom) "Cherev" (i.e. the sword) "Ga-avatcha" (i.e. your pride translated as "thy excellency".) The verse is usually understood to say that God will make himself the sword of pride on your behalf BUT it may also be understood (in the Hebrew) to imply that "your [source of] pride" (Hebrew: "Gaavatcha") "is from the sword" (asher cherev):

"And for whom the sword is your sword of pride" i.e.

"You will achieve glory as warriors and earn respect by the sword."

Chapter 2

THE ISLES OF THE WEST
THE ARABIAN CONNECTION

The early post-Christian Jewish populations of Palestine and Arabia appear to have had the notion that the Lost Ten Tribes, or at least part of them, were in the Blessed Isles of the West. This in Classical Terminology meant the Isles of Britain and Ireland!

This concept reflects an earlier tradition. The Jewish populations who had originated this belief were destined to be scattered, destroyed, or forcibly converted to Islam by the Muslim Arabs. What ideas they had about most things often have to be reconstructed from Muslim sources showing Jewish influence.

THE JEWS OF ARABIA AND OF ETHIOPIA AND THEIR TEN TRIBES CONNECTION

Prior to the birth of Mohammed (ca.571 CE) some of the tribes of Arabia practiced Judaism or a primitive form of it. In addition the pagan majority of Arabs had in many cases been exposed to Jewish influences and to early Christian concepts. The Arabian Jewish tribes in some cases were probably native Arabians who had converted to Judaism.

Some of them however had first appeared in the 600s BCE[1] shortly after the Lost Ten Tribes had been exiled and so too may have been descended from exiled Israelites.

Another possible source of Israelite ancestry concerns a branch of the Naphtalites. The Naphtalites (also known as Hephtalites, and as White Huns) were of Israelite descent and belonged to the Tribes of Naphtali and Dan.

After the Israelite Tribes were exiled by the Assyrians these Tribes were re-settled in different areas of the Assyrian Empire. Many groups from the Israelite Tribes retained their original Tribal Identity. They usually federated with other Israelite entities and are identifiable as part of the Scythian forces. Most of the Israelites were due to be pushed northwards as part of the Scythian hosts though some groups retained a presence for some time in the Iranian area. In Scythia one group identified by its neighbors as Israelite called itself "Naphtali." The Naphtali were also referred to as "Cadussi." This people had first been recorded close to Mannae southwest of the Caspian Sea. The area was one of the

major regions to which Northern Israelites had been transported by the Assyrians. The Apocryphal Book of Tobias mentions Israelite exiles from the Tribe of Naphtali in Ecbatana and Rages of Media both of which adjoined the Cadussii area.

Tobit 1:
1-2 "This is the story of Tobit, son of Tobiel, son of Hananiel, son of Aduel, son of Gabael, son of Raphael, son of Raguel, of the family of Asiel, of the tribe of Naphtali. He was taken captive in the time of Enemessaros [i.e. Shalmanessar] king of Assyria, from Thisbe which is south of Kedesh Naphtali in Upper Galilee above Hazor, behind the road to the west, north of Peor."

. "After the deportation to Assyria when I was taken captive and came to Nineveh..." (Tobit 1:10).

"All my kinsmen grieved for me, and Ahikar looked after me for two years until he moved to Elymais" (Tobit 2:10).

"Sarah, the daughter of Raguel who lived at Ecbatana in Media" (Tobit 2:7).

"I have often travelled into Media and used to lodge with Gabael our fellow countryman who lives there at Rages" (Tobit 5:6).

The Book of Tobias (Tobit) thus testifies to the presence of Israelite Exiles from the Tribe of Naphtali in the Cadussi area. Later we have evidence of a people to the north in Scythia who were known as Naphtalites also being referred to as Cadussi or "Kadussi". The very name "Kadussi" may be derived from a Hebrew word meaning "Holy Ones" (Kadoshi). Kedesh Naphtali in Upper Galilee had been the major center in the Territory of Naphtali. This is close to where Tobit says he came from. Kedesh Naphtali is where the name Cadussi (also rendered as "Kadussi") derives from.

The Naphtalites were called Cadussi by the Greeks, Romans, and Persians but Pliny (N.H. 6:18) reported that they termed themselves "Gaeli"[E1]. The Cadussi-Gaeli were related to the Sacae Scythians according to Xenophon. [We identify the Sacae as ancestors of the Angles and Saxons who invaded Britain]. The Cadussi (or Kadussi) later moved northwards into Scythia east of the Ural mountains where they were also referred to as Naphtalites or Naphtalite Huns though some sources still referred to them as

"Kadassaye" i.e. Cadussi. Legends, their Tribal names, and additional factors link them to the Israelite Tribes of Naphtali, Dan, Judah, and other Israelite Tribes[2]. After a series of wars and migrations the Cadussi-Naphtalites (who were also known as "White Huns" and sundry other names) split up into several groups. The majority went westward and entered Scandinavia to form what later became the Danes and Norwegians. Another portion remained in Scythia to eventually merge with the Khazars who converted to Judaism. Some of the Naphtalites may have gone eastward (where they became interspersed amongst the Rajput Indian castes) as well as to Afghanistan. These last mentioned Indian and Afghan groups alternately may be derived from peoples who had once been subject to the Naphtalites, and so mistakenly are sometimes identified with them. This last explanation now seems the most probable and was a frequent occurrence in the history of that region. Still another small band of Naphtalites went to the South Arabian kingdom of Kinda[3].

A group of Naphtalites had been employed by the Persians to mind their

frontiers in the 420s CE. In the course of time these Naphtalite frontier guards left the Persian domain and took service in the south with the Kinda who had territory between Iraq and Oman. The Kinda rulers intermarried with, and were an offshoot of, the Himyarite Royalty of Yemen. The Kinda kingdom was eventually destroyed due to attacks of an adjacent Syrian regime and its major portion (which had been centered on the south) was absorbed by Himyarite Yemen[4]. Many of the Kinda royalty (like the Himyarites of Yemen) had converted to Judaism. The Himyarite Dynasty had existed for several centuries. In later Persian-Moslem tradition the Himyarites were linked dynastically with the Israelites and with the Sacae- Scythians both of whom were represented by the figure of Zohak[5]. This is significant since our studies show the Scythians to have, in significant proportions, been Israelite-by-descent. In Muslim eyes ISRAEL, the Scythians, and the Himyarite rulers of Yemen could all be represented by Zohak which name had ethnic connotations[5]. The very name "Zohak" is a derivative of "Isaac."[6] In

the past several of the Himyarite monarchs had converted to Judaism though apparently their descendants had tended to revert to paganism. The Himyarite Ruler, Josef Dhu-Numas (d.517 CE), was the son of a Jewish captive woman from **Adiabene**. Adiabene in northern Syria was a colony of Sacae invaders from Scythia who had been re-settled by the Parthians. The monarchs of Adiabene (Izates d. 58 CE, Helena, Monobazus) and many of its nobles had converted to Judaism in Second Temple times. Adiabene was in Northern Syria. Many Jews and converts to Judaism from Adiabene later moved to Khazaria in Southern Russia. The Anglo-Saxons (like the rulers of Adiabene) were also descended from the Sacae. We therefore have here an interesting early connection between ancestors of the English and the Jews.

After Josef Dhu-Numas became king of Yemen he attempted to Judaise his entire realm. He was defeated (in 517 CE) by an invasion of Christian African Ethiopians from across the waters. The Ethiopians took a group of captive Jews and/or Judaised-Yemenites and Naphtalites from Kinda back to

Africa with them in 525 CE. The Ethiopians were especially interested in Jewish smiths and these were taken from Yemen and from Khaibar in Arabia to Ethiopia[7]. The Naphtalites (like other Israelite Tribes) were skilled metallurgists. Naphtali and Dan are often spoken of together. They were full-blooded brothers sons of Jacob and Bilhah the handmaiden of Rachel (Genesis 30:6-8). The Tribe of Dana (i.e. Dan) who settled in Ireland were also known as metallurgists. Elements from both Naphtali and Dan were present amongst the Naphtalite Huns of whom those in the Kinda service were an offshoot. Jews from Yemen and descendants of the Naphtalites intermarried with Ethiopian converts to Judaism that were already present in Ethiopia. Later, the Jews of Ethiopia ("Falashas") became the Ethiopian specialists in metallurgy. Peoples identifiable, as Israelite were often metallurgical experts. Judaism had influenced the Ethiopians in ancient times. They have a tradition supported by Talmudic statements that the Queen of Sheba after visiting King Solomon (1-Kings 10:1-10) introduced Hebraic practices into their country.

The original kingdom of Sheba apparently had held domains both in Yemen (-southern Arabia) and in Ethiopia. In Ethiopia there are many different peoples and the dominant groups of Tigres and Amhara came from southern Arabia[8]. They are relatively fair-skinned and "Semitic"-looking. The "Falashas" in some ways reportedly resemble the Tigre and Amhara of South Arabian origin. They are said to identify with them. On the other hand many of the Ethiopian Jews also have the physiognomy and coloring of the neighboring darker "Agau" Bogos people of Eritrea[9].

The Jewish Ethiopians (Falashas) once had their own independent kingdom and were quite numerous and powerful. They converted many of the surrounding peoples to their form of Judaism. They also over the years acquired slaves who were later freed and thus (according to Hebrew Law) automatically became Jewish. The Ethiopian Jews were ultimately reduced to the status of a persecuted minority. They were eventually enabled to migrate to the State of Israel largely due to intervention by the U.S.A. They form a fairly closed community with (like

every other group) its own strong and weak points. There is a tendency to trace the original central core of the Ethiopian Jews back to those Jews who were taken into captivity when the Ethiopians conquered Yemen. Some (non-Ethiopian) Jewish accounts traced the Ethiopian Jews to the Tribe of Dan.

The Kinda-Naphtalites had included people from the Israelite Tribe of Dan as well as Naphtali. Members of the Kinda must have been amongst the "Jewish" captives deported to Ethiopia from Yemen at the time of the Ethiopian conquest. This would account for the "Danite" notion.

Other notions regarding the origins of Ethiopian Jewry also exist. There is a tradition, for instance, that the Ethiopian Jews had been in Egypt before coming to Ethiopia. There had once been a colony of people who identified as Jews or Israelites but seem to have been half-pagan in Elephantine (Aswan) in the south of Egypt. They served as mercenary soldiers and we find them in the service of Ancient Persia. They disappeared around 400 BCE.

It should be emphasized however that most of the Naphtalites had not moved south but northward into Scythia and from there to the west where they settled in Norway and Denmark. Scandinavia had been peopled by Israelites sometime after 600 BCE. They introduced a "Bronze Age" type culture. Later, there were wars and climatic change and many (in some areas most) of the Israelites moved out. Ireland and Britain received newcomers known as The People of the deity Dana (Tuatha de Danaan) in Ireland and as the Children of Don in Britain. Meanwhile much of Scandinavia was depopulated. From about 150 BCE new waves of Israelite migrants from Scythia began to repopulate Scandinavia. The newcomers were also in part from the Tribes of Dan and Naphtali. This movement increased greatly after ca. 150 CE. In about 300 CE more Danites from Scythia invaded and settled in Sweden and then in Denmark. This movement continued intermittently. Additional Danites and Naphtalites were still moving into Scandinavia in the 500s CE and later.

ISLAM, MOHAMMED, EPHRAIM, AND PROPHECY

We have discussed the Kinda and Ethiopian Jews. Our central theme at the moment needs to proceed with the information that in Arabia and Syria-Palestine there once existed important ancient Jewish communities that the Arabs were destined to destroy.

A psychopathic vision-seeing Arab named Mohamed (550-632 CE) decided that he had received a prophetic revelation superseding all others. He proceeded to persuade his fellow countrymen to believe in him. Wars were fought against non-believers. Peace was made with the major Tribe of Jews and at an opportune moment the Treaty was naturally broken. The Jewish males were killed and their women taken. The breaking of the treaty was without provocation. Moslem theologians justify the treachery and view it as conduct to be emulated by true believers. The Arabian Jews had been treacherously exterminated at Mohammed's direction. The presence of Jews in the Arabian Peninsula was ultimately forbidden for all time. The Saudi Arabian Government does not permit Jews to enter its

territory. American servicemen who are Jewish have to hide the fact when posted to Saudia! There probably are some descendants of Jews and Israelites amongst the Arab peoples but on the whole they are subservient to Arab culture. Only in nations identified by us as dominated by Israelites has the Hebrew character of Israelite descendants been enabled to even partially express itself.

Regarding the future, some type of ill-fated bond between Ephraim and the followers of Islam is spoken of in the Biblical Book of Hosea. It is obvious that the same Biblical Prophecies may legitimately often be understood in several entirely different ways - as they were perhaps intended to be. The verses should be seen in their context. The overall message is that the Prophet Hosea condemns Ephraim, uses a word which may be understood to be a form of the name "Mohammed", speaks of the region of Egypt and the east, and predicts a disaster which somehow involves a mad prophet also identified traditionally as "Mohammed": The quotations are from Hosea chapter nine:

"Do not be happy Israel, do not rejoice like (other) peoples, for you have sinned (and gone) away from your God... (Hosea 9:1).

Note that "Israel" is told not to be "happy" because they have departed from the truth. By "Israel" in this case Ephraim or the Ten Tribes in their place of exile is intended. We shall see in the next chapter how Britain was linked with the Ten Tribes and known as "The Happy Isles". The mythological ancestor of the British had a name ("Aed") connoting "happy" and linked to "Isaac". This name in Arabic lore represented the exiled people of northern Israel.

Hosea continues:

Hosea 9:
3 They will not remain in the Lords land,
But Ephraim will return to Egypt,..

Hosea 9:
For behold, they will go because of destruction;
Egypt [Mitsrayim] will gather them up,
Memphis will bury them.
MACHMAD [i.e. Mahomad] BURIES THEM,
their treasures of silver;
Thorns will be in their tents [Tabernacles].

The word transliterated as "Machmad" is the same as the Arabic for Mohammed. The

KJV translates "machmad" (i.e. Mahommed) as "pleasant places" and such a rendition is also linguistically feasible. It should be repeated that the language of the Prophets often seems to deliberately allow itself of more than one meaning[E2].

Hosea continues. This is how it is rendered in the NASB:

Hosea 9:
7 The days of punishment have come, The days of retribution have come; Let Israel know this! The prophet is a fool, The inspired man is demented, Because of the grossness of your iniquity, And because your hostility is so great. 8 Ephraim was a watchman with my God, a prophet; Yet the snare of a bird catcher is in all his ways, And there is only hostility in the house of his God.

This how we would render it from the Hebrew:

Hosea 9:
7 The days of punishment have come; The days of recompense have come. Israel knows!
The prophet is a fool,
The spiritual man is insane,
Because of the greatness of your iniquity and great enmity.

Targum Yehonathan implies that at the time of retribution Israel shall know that they let themselves be misled by false prophets and did not listen to the Prophets of the Bible.

THE PROPHET IS A FOOL: Hebrew, "evil[evil] ha-Navi [prophet]". The word translated as A FOOL is "evil" or "avil" and connotes foolishness in an evil sense or something like criminal irresponsibility. This word begins with an "aleph". There is another Hebrew word that almost sounds the same ("avil") and begins with an "ayin" and means injustice. Both words are similar in intent and apparently gave rise to the English word "evil" meaning wickedness.

"The mad prophet" was considered by some (e.g. Maimonides, 1135-1204, in his "Letter to Yeman") to be a reference to Mohamed and the name of Mohammed (in Hebrew and Arabic: "Machmad") does appear in the passage. The desert sun, sparse diet, and seclusion (as well as the possible use of hashish and various weeds smoked by some of the Arabs) are liable to play tricks on highly-strung spiritually inclined individuals. If the people concerned also suffer from

epilepsy (as Mohammed did) and delusions of grandeur so is the propensity for error compounded.

The religion of Islam in effect is derived from Arabic culture. Ishmael the son of Abraham and Hagar his Egyptian maidservant was the father of leading elements amongst the Arabs. Prior to the birth of Ishmael his mother was told:

Genesis 16:
11 The angel of the Lord said to her further, Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction. 12 He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers.

The descendants of Ishmael are the Arabs. It says they shall dwell to the east of their brethren. This indicates that the majority of Israelites (i.e. the Ten Tribes) will be to the west of them) and not in more eastern areas, as others have claimed! Onkelos (1st century CE) translated the expression, *"His hand will be against everyone, And everyone's hand will be against him"* as meaning that he will need

everyone and everyone will need him. This is the case today. Everyone needs Arab oil and the Arabs need everyone else to develop this oil and market it. They also are often violently disposed towards everyone else and other people dislike them.

Here is a continuation of the verses as we understand them:

Hosea 9: 8 [Alternative]: Ephraim looks out with the god of the Prophet, a hidden trap on all his paths to snare others, hatred in the House of his god.

9 They are deeply corrupted, As in the days of Gibeah. He will remember their iniquity; He will punish their sins.

Ephraim has corrupted himself very much. Things are as bad as they were in the time when the Concubine at Gibeah was mass-raped to death by a crowd of bi-sexual maniacs. The incident at Gibeah involved licentious men from the Tribe of Benjamin who first attempted to violate a male wayfarer. They were given his woman instead and ravaged her till the morning when she died. Consequently most of the Tribe of Benjamin was wiped out by the other tribes (Judges chs. 19 to 21). Historically, the Arabian

Jews whom Mohammed massacred may have been an offshoot from the Lost Ten Tribes, i.e. "Ephraim". Regarding the future the message of Hosea is a warning that the forces of Islam are a danger. Association with them threatens disaster upon Ephraim who as a Tribe finds his expression in the United Kingdom. Ephraim also includes important elements in North America, South Africa, and Australia. A portion of Ephraim is also to be found amongst the Jews. The name "Ephraim" in Scripture can stand too for the leading power amongst the Ten Tribes or all of the Ten Tribes in general. The said verses may well contain a hint that **Ephraim** will attempt some type of rapport with "the god of the prophet" and this will not turn out well.

BIOGRAPHICAL NOTE:

Maimonides ("Rambam", 1135-1204). Born in Muslim Spain, he was one of the greatest Jewish legal authorities and religious philosophers. Maimonides served as personal physician to Saladin King of Egypt. He was offered a post by Richard-I of England but refused it.

End Notes to Chapter 2:

[E1]. Gaeli as both Cadussi and Milesians of Ireland

"Gaeli" is also one of the names that the Celtic Hiberi called themselves. The Gaeli had migrated to the British Isles from the Middle East via Spain.

[E2]. "The mad and evil prophet" in Hosea

The verses concerned have been rendered as literally as possible. They may therefore at first glance appear difficult to understand.

The given translation i.e. "The mad and evil prophet" is a literal transmission from the Hebrew:-

"Evil haNavi Meshuga ish haRuach" in translation:

"evil [meaning the same as in English: "evil" or alternately "criminally stupid"]

(-is) "haNavi [=the prophet] "Meshuga [=mad (

- is)] "ish [=the man] "HaRUacH [=of- spirit].

i.e. "Evil is the Prophet, mad is the man of spirit":

This is translated in the KJ (Hosea 9:7) as :"the prophet is a fool, the spiritual man is mad".

References to Chapter 2:

1. Godbey
2. Davidy,"THE TRIBES", pp.80-82, ch.10 pp.197-203.
3. Altheim, "GDH", vol.1, p.115.
4. Altheim, "GDH" vol.1 ,pp.115-116, based on J.Pirenne in "Le Museon 69 (1956), and G. Ryckmans.
5. de Gobineau;
6. Horovitz.
7. Rapoport p.97.
8. Rapoport p.61
9. Rapoport p.61
10. Lazar p.14

Chapter 3
THE SONS OF MOSES
Muslim Tradition Received from the Jews

The faith of Islam in its early stages borrowed heavily from Jewish and Christian sources. An important agent for the introduction of foreign elements was Abba-Abbas who was an uncle of Mohamed. Abba Abbas had been instructed by a Jewish apostate. He added quite a lot to Moslem lore. Much of the contribution of Abba Abbas had been lifted straight out of Jewish Rabbinical texts and related popular sources. Abba Abbas said that the "Sons of Moses" were in the Far East in Gabrassa and in the far west in Gabalk[1].

These terms are considered to be Jewish in origin. Gabrassa relates, says Lazar, to Turkestan in east Scythia where the ancestors of the Anglo-Saxons and others had sojourned for some time prior to continuing westward in the era 200-400 CE with further migrations into Scandinavia coming later. "GABALK" was an Arabic term for Western Europe

especially the Frankish realm of France[E1]. The Sons of Moses are therefore placed in areas of Western Europe or from which, as in the case of Turkestan, the ancestors of the West Europeans had come shortly beforehand.

Moses and the Tribe of Levi

The prophet Moses led the Children of Israel out of Egypt. Through Moses the Israelites received the Mosaic Code. Moses belonged to the clan of Kohat (Qohat) within the Tribe of Levi. The task of Levi was primarily that of priesthood, instruction, policing, and border settlement consolidation[2]. Levi was not given a tribal territory of his own but rather apportioned towns and cities scattered throughout the land of Israel[E2]. The different Levite clans were however each concentrated in areas of specific Israelite Tribes. The clan of Kohat, to which Moses belonged, received its settlements in areas otherwise belonging to the Israelite Tribes of Ephraim, Dan, and half-Manasseh (Joshua 21:5). Later, when the northern Ten Tribes under Jeroboam son of Nebat split off from the southern ones ruled by Rehoboam son of Solomon, many of the Levis fled southwards.

2 Chronicles 11:
13-15 "Now the priests [Hebrew: "Cohanim"] and the Levites throughout the whole of Israel resorted to Rehoboam from all their territories: for the Levites had left all their common land and their patrimony and had gone to Judah and Jerusalem, because Jeroboam and his successors rejected their services as priests of the LORD, and he appointed his own priests for the hill-shrines, for the demons, and for the calves he had made.."

It follows from the above excerpt that a good portion of the Tribe of Levi must eventually have been found amongst the "Jewish" southern tribes. Some accounts (such as one of several given by Eldad HaDani) concerning the SONS OF MOSES do mention them alongside the Jewish exiles in Babylonia. Other legends (from the same source) connect the SONS OF MOSES with the Lost Ten Tribes of northern Israel exiled by the Assyrians. Among the various traditions transmitted by Eldad HaDani (ca.800 CE) was one that the Sons of Moses were somewhere around the region of Turkestan and adjoined the Lost Ten Tribes. [This is the same tradition as that transmitted by Abu Abas mentioned above). Even until recently

people of the Jewish faith (or of a Judaising tradition) in this area would call themselves "Mousssai"[3] meaning "followers of Moses" rather than use the terms Yehudi (Jew) or Israelite. The ancestors of the Angles, Saxons, Jutes, and some of the Scandinavians had once been in Turkestan and in the neighboring regions and they did descend from the Lost Tribes of Israel.

The Israelite Kings of Yemen

We saw how the Himyarite Kings of Yemen were connected with both Israel and the Scythians[4]. The Arabs stated that An'am the Himyarite made an expedition to the far west and erected a brazen statue at the end of the Mediterranean[5]. The Himyarite (i.e. of Yemen) links with Israel were mentioned above. Yitzchak Ben-Zvi reports that at least 15 different Himyarite kings became Jewish. In Arab and Persian Geneaologies the Himyarites together with the Scyths are linked to Zohak[6] who was accredited with creating the Hebrew Bible[7] and may be understood as representing Israel and his name as being a form of Saka or Isaac[8].

France

We mentioned Abba Abas placing the Sons of Moses in the east (in Gabrassa) and in the west, in Gabalk, meaning France. There existed a conceptual understanding that linked Britain and France together. Other traditions of apparent JEWISH ORIGIN derived through Arab intermediaries relate a similar tale. These other versions state that the CHILDREN OF MOSES were in the far west in "Djabarka" (i.e. "The Golden Castle"), in the "Islands of the Happy", dwelling in a town wherein the remnants of AD were also to be found[9].

Britain and Ireland

The Druids in Gaul told a Roman inquirer (Timagene quoted by Ammianus Marcellinus, 15, ch.9) that part of the Gauls were indigenous to their country whereas others had come (in about 500 BCE) from distant isles. These islands, were otherwise known as "The Land of the Dead", or "The Islands of the Happy[10]". The intention was to the Islands of Britain and Ireland and maybe also to the coastlands of Scandinavia. They had been driven out due to a rising of the sea that flooded their own areas.

The Sons of Ad who, along with the Sons of Moses, dwelt in these islands and were identified with Israel. "The Islands of the Happy" in the far west in which dwelt both the sons of Moses and the sons of Ad were the British Isles. Later the term in Classical Writings would be applied especially to Ireland!

The Roman Avienus wrote a poem "Ora Maritima" said in part to incorporate an earlier Phoenician or Carthaginian account of the west Atlantic area:

> Avienus wrote:
> "Two days long is the voyage thence [i.e. from French Brittany or from Britain] to the once so called Holy Island [i.e. to Ireland], which lies expanded on the sea, the dwelling of the Hibernian race: at hand lies the island of Albion."

Other Classical sources refer to Ireland and sometimes to Ireland and Britain together as the Isles (or Isle) of the Happy or Isles of the Blessed, thus conforming to the Arab-transmitted description. The Celtic Welsh called Britain, "The Honey Isle of Beli"[11]. "Beli" was a Middle Eastern variation of "Baal". The Lost Ten Tribes had been exiled for

worshipping "Baal" and other gods (2-Kings 17: 16).

The Arab-Jewish sources said that the remnant of Ad together with the Sons of Moses were in these Western Isles of the Happy. "**Ad**" in Arab folklore and written tradition belonged to the family of Abraham. Also belonging to the family of Ad (say these same sources) were the Himyarite kings and the Eponymous "ZOHAK"[12] representative of the Scythians and of Israel and whose very name is a form of "Isaac". **A brother of AD and sometimes identified with him was HUD.** There are several traditions concerning the genealogy of Hud. Hud is sometimes assimilated with "Abar". Abar was the Arabicized version of the Biblical "Heber". Heber strictly speaking was only a forefather of the Hebrews. In Arab concepts however Hud or Abar (Heber) came to represent the Biblical Israelites or was regarded as a son of Israel. "HUD" is derived from a word-root meaning to "Judaize", or denoting the Jews. "Hud" was identified as ancestor of the Jews says the "Encyclopedia of Islam". Hud in the Koran was sent to the people of his brother, Ad[E3].

The people of Ad refused to receive Hud and therefore the people of Ad were swept away by a violent storm[13]. Ad (brother of Hud) was therefore an Israelite people who because of their sins and refusing to listen to Hud (Judah) had been blown away to the west[14] The remnant of Ad together with the Sons of Moses were said to be in the Western Isles of the Happy, meaning in Classical terms, in the British Isles.

The story of Ad and Hud is an independent non-Biblical Arabic account concerning the Israelite Lost Ten Tribes of Israel. These Israelites because of their sins had been expelled by the Assyrians (2-Kings ch.17). Some of whom had been taken overseas immediately to the west[E4]. Their exile had come upon them as a punishment from God for sinning (2-Kings ch.17.). Amongst the places they had gone to were the Western "Happy" or "Blessed" Isles meaning those of Britain. The "Islands of the Sea" (Isaiah 11:11) is listed as one of the places of exile.

Britain as the "Treasure of Arabia"

There may be some significance in the fact that in the centuries prior to the Muslim transformation of Arabia, Ireland and Wales had had close contacts with the eastern Mediterranean and with Arabia. Irish folklore and music show Arabic influence. Linguistic experts consider the colloquial tongues of Ireland and Wales to possess a Semitic Hebrew-like substratum. Ireland was once a European center of learning and quite developed. The early Irish and Scottish Christians practiced aspects of the Biblical-Mosaic Code and considered themselves and were considered by others as a type of "Jew" -or at least of Hebrew descent. Even in Roman times Britain (perhaps due to its mineral wealth) for some reason had been referred to as "The Treasure of Arabia"[15]! - Classical Geographers (such as Herodotus, Strabo, etc.) did not really distinguish well between the lands of Israel, Philistia, Syria, and Arabia. Ptolemy calls the former Israelite lands of Reuben, Gad, and half-Manasseh "Arabia Deserta". At all events, perhaps this nickname, "Treasure of Arabia", applied to

Britain was some type of euphemism for Israel or at least reflected the Middle East origins of the British Celts. It does seem that some form of familial relationship between the Jews and the Celtic British was intuitively felt. The pagan god Saturn was identified by a Phoenician historian as a prototype of Israel. Saturn was said to have been driven out of the Middle East and to have taken up residence in Britain.

One version of Celtic mythology says that Britain was named after Prydain son of Aed the Great[17]. The Welsh Triads (a collection of traditions) says that Britain was called "Aeddon", or "Eiddyn"[18]. Is there a connection between "Ad" and "Aed"? There was a people in Gaul named "Aedui" who were considered a brother nation by the Romans with whom they generally collaborated. Aedui is honored in the name Edinburgh, or "Caer Eiddyn" in Welsh: "Caer" meaning "walled city" based on the Hebrew "KIR" (wall): a "KIRIAH" in Biblical Hebrew meant a walled city. "CAER" and "KIRIAH" use the same Hebrew word-root, "KIR". The name AED that was given once to Britain and from which "Edin-burgh"

is derived may be cognate with AD, which was synonymous in Arabian literature with northern Israel. In Irish Mythology Aed (Aodh) was one of the People of Dana whom we trace to the Israelite Tribe of Dan. Aed is also the name in Ireland of a god also known as Aeron, and father of Macha the goddess of war. Macha is a name associated in the Land of Israel with both Dan and Naphtali. The major settlement of Abel-beth-Maaca (1-Kings 15:20, 29) in the territory of Naphtali in Israel has a name that corresponds in Hebrew to the important center of "Emain Macha" in Northern Ireland. The Celtic name Aedui is cognate with the Anglo-Saxon names 'Edwin' and 'Edward' (connoting "Blessed, Happy, Protected") equivalents of which (according to Kolatch[19]) include both "Jacob" and "Isaac". The name "Ad" in Biblical Times may well have been synonymous with Israel.

We found a link between elements from Naphtali and Dan some of whom returned to Judaism in the region of Arabia whereas others moved northwards. Some of these may also have converted to Judaism after joining

the Khazars whereas others moved to Scandinavia and the north. The Sons of Moses were associated with the Ten Tribes and also with the areas of Turkestan in the time when ancestors of the Angles and Saxons were there while others according to legend were to be found in what is now France and in the Isles of the Happy meaning Britain and Ireland. Also in the isles of the Happy were the descendants of Ad meaning the Ten Lost Tribes brothers of Judah.

Descendants of Jethro and the Rechabites

In addition to the Sons of Moses and the children of Ad we also find the descendants of Jethro and the Rechabites. Jethro was the father-in-law of Moses. Jethro and his kinfolk were originally from Midian. They had attached themselves to Israel. It had been prophesied that they would be exiled with the Ten Tribes.

Numbers 24:
22 "Nevertheless Kain will be consumed;
How long will Asshur keep you captive?"

The Kenites were a sub-section of Midian. Jethro was referred to as a Kenites and it was this group who attached themselves to Israel

along with Jethro. The verse in question (Numbers 24:22) was understood to refer to the Descendants of Jethro who would be taken captivity along with the Ten Tribes and return with them.

> Rashi comments:
> "...You [i.e. Kenite descendants of Jethro] are destined to be exiled with the Ten Tribes. You shall be consumed out of the place you will have settled in."
> "What of that?
> "How long will Asshur keep you captive?
> "Where will you be exiled to?
> "Perhaps to Halah, Habor, and the River Gozan?
> "You will not be consumed from out of existence but rather exiled from place to place and you shall return with the rest of the exiles."

A sub-group of the Kenites were the Rechabites. Wikipedia sums up what the Bible tells us concerning this group:

> **Rechabite**
> From Wikipedia, the free encyclopedia
> Rechabites- the descendants of Rechab through Jonadab or Jehonadab. They belonged to the Kenites, who accompanied the children of Israel into the holy land, and dwelt among them. Moses married a Kenite wife, and Jael was the wife of "Heber the Kenite". Saul also showed kindness to

> the Kenites. The main body of the Kenites dwelt in cities, and adopted settled habits of life; but Jehonadab forbade his descendants to drink wine or to live in cities. They were commanded to lead always a nomad life. They adhered to the law laid down by Jonadab, and were noted for their fidelity to the old- established custom of their family in the days of Jeremiah; and this feature of their character is referred to by God for the purpose of giving point to his message to Judah.

Jeremiah 35:14 mentions the Rechabites as being in Judah at the time of Jeremiah. This would have been after the Ten Tribes were exiled. It may be that a portion of the Rechabites remained with Judah. Many of them however must also have been exiled with the Ten Tribes as indicated by Rashi on Numbers 24:22 and Rabbinical tradition (Yalkut Shimeoni, 469, on Isaiah 49) that links the Rechabites with the Ten Tribes[20].

From early Christian-Jewish sources evidently derived from Jewish traditions of Second Temple times we find the Rechabites being associated with the Lost Tribes and living in the "Islands of the Blessed Ones" which were in "the Ocean, the Great Sea"[E7]. These expressions in Classical terminology referred to

the Isles of Ireland and Britain and the Atlantic Ocean.

The Jewish Biblical commentator RASHI (on The Book of Obadiah) believed that the Lost Ten Tribes of Israel migrated into Zarephath. Rashi identified Zarephath with the land of France while Don Isaac Abarbanel equated "Zarephath" with both France and England together. Nachmanides (in "The Book of Redemption") said the Ten Tribes were in Zerephath and considered the term "Zarephath" to encompass all of the Northwest European region[21].

The upshot of the above is that taken as a whole Jewish-derived (though partly Arab transmitted) tradition strongly suggests that at least part of the Lost Ten Tribes were considered to be in the west especially in France, Ireland, and Britain.

Members of the Lost Ten Tribes in the course of time migrated mainly to the north and to the west. Small offshoots had however penetrated Arabia and Yemen. From Yemen some of them were taken to Ethiopia and may have influenced Jewish converts in that country.

The Arabs under Mohamed had dwelt treacherously with the Jews of Arabia. "Ephraim" represents the Lost Ten Tribes in the West. Prophecy suggests that in the future the Arab-directed forces of Islam will cause calamity to Ephraim.

Arab lore of Jewish origin indicates the existence of an old tradition tracing the Lost Ten Tribes to the regions of France and Britain. Namesakes and legends from Celtic times echo aspects of this tradition in Britain and France.

Proof from Direction.

Ishmael and the Arabs Dwell to the East of Israel

The Muslim Arabs are considered to be descended from Ishmael son of Abraham and the Egyptian handmaiden Hagar. Many of them indeed do have some physical linkage to Ishmael while others have attached themselves to his descendants in the cultural sense.

Hagar was told by an angel concerning her son was about to be born:

Genesis 16 (NASB):
11 The angel of the Lord said to her further,
"Behold, you are with child,

And you will bear a son;
And you shall call his name Ishmael,
Because the Lord has given heed to your affliction.
12 "He will be a wild donkey of a man,
His hand will be against everyone,
And everyone's hand will be against him;
And he will live to the east of all his brothers."

The brothers of Ishmael are the other descendants of Abraham especially Israel. The Hebrew text says that Ishmael would dwell "al panai" i.e. "in the face of" all his brothers. In Biblical directions one would face the east, the back was towards the west, the right was to the south, the left to the north. The translation of this expression as "to the east of" is therefore acceptable. Ishmael was to dwell to the east of his brothers (Genesis 16:12). The brothers of Ishmael are the Israelites. The Israelites consist of the Jews of Judah and the Lost Ten Tribes who are the numerical majority. We identify the Ten Tribes with peoples in western nations. Ishmael i.e. the Arabs, does indeed dwell to the east of them.

It may be objected that the whites of South Africa and of Australia and New Zealand are also identified by us as from the Ten Tribes.

Isaiah spoke of the Ten Tribes and located part of them in the Land of Sinim. This refers to Australia and New Zealand.

Isaiah 49:
12 "Behold, these will come from afar;
And lo, these will come from the north
and from the west,
And these from the land of Sinim."

In reply we may say that the Israelites in Australia and New Zealand came from Western Europe and that is still the region (along with North America) where most of them are to be found. Scripture often refers to the majority without necessarily taking note of exceptions that are dealt with in other verses.

The Prophesied Geographical Location of the Ten Tribes

This point regarding Ishmael (the Arabs) being of necessity to the east of Israel and therefore most Israelites to the west of them needs to be viewed in the context of other geographical indications:

The Lost Ten Tribes of Israel were to be located at the Ends of the Earth (Isaiah 24:16, 26:15, 41:8-9 43:6 49:6). This means areas like North America, New Zealand, Australia, and the geographical extremities of the continental

masses such as South Africa, Scandinavia, the West European coastline, and the British Isles. There were to be in Islands such as Ireland and Britain (Isaiah 24:15, 49:6 60:9 Jeremiah 31: 9-10). They were also to be on the Thighs, Peninsulas, and Coasts (Jeremiah 31:8) such as the North Sea coastline (France, Belgium, the Netherlands) and Scandinavia. They were to be associated with Tarshish (Isaiah 60:9) meaning the Atlantic Ocean Area. They were to be ESPECIALLY associated with areas to the WEST of the Land of Israel (Isaiah 24:14, Hosea 1:10). This ties in with the Israelites being to the West of Ishmael and the Arabs since it was prophesied that Ishmael would lie to the east of his brethren (Genesis 16:12). The Israelites would be located mainly to the north and west i.e. the Northwest, of the Land of Israel (Isaiah 49:12). In the End Times a good portion would be in the North Land (Jeremiah 3:18 31: 6-10) which may simply be another parameter for the western and northwestern areas. Some of them would also be in the "Land of Sinim" (Isaiah 49:12) meaning Australia and New Zealand. Their countries would be not only at the Ends of the Earth but also the noblest ones

("Atziliyah", Isaiah 41: 9) meaning the most salubrious and habitable areas. They would also be in Zarephath, meaning France and Britain (Obadiah 1:20). These verses are not referring to different areas but rather the same places from differing vantage points. We must seek an ethnic group located in areas that accord with all of the given descriptions. Only the English-speaking and related peoples fit the bill! These are mostly to the north and west of the Land of the Land of Israel but some are elsewhere as it was said they would be in Many Waters i.e. Several Oceans (Numbers 24:7). A pathway of megalithic Monuments and Dolmens was to be used as historical proof of their Pathway of Migration (Jeremiah 31:21).

End Notes to Chapter 3:

E1. The Term "Gabalk" and Related Words

Similar terms to Gabalk are found in the Talmud. These names are "Gabla" and "Gablan", meaning the areas of the Golan and Gilead or Bashan in the northern sections of Israel and east of the Jordan[22]. Related to these names are "Gebal" and "Gebala" which

appellations were the names of cities on the Phoenician coast north of Israel. In southern Gaul northwest of Narbonne were a people named "Gaballi". The Golan and part of Bashan ("Gabla" and "Gablan") were called "Gaulanitis" by the Greeks and Romans. "Gaul" was the name given to the area of France and Belgium in ancient times. Gaul (Ancient France) had been populated by the Galli and Galatae (also known as "Galadi") past residents of GILEAD east of the Jordan. Gilead (Galaad) was the name of an area east of the Jordan which was also occupied by the Tribes of Reuben and Gad and the half-tribe of Manasseh (Joshua 22:9). Gilead was also the name of a son of Machir son of Menesseh. The term "Galadi" (applied to the Galatae of Gaul) referred to descendants of Reuben and Gad as well as from Gilead of Manasseh.

E2. Levi as a settler of Borderland Areas

Yehudah Kiel2 points out that amongst the list of Levite cities in the Book of Joshua were a significant number adjoining areas of non-Israelite settlement.

E3. Ad in the Koran

The Koran says that Hud was sent to Ad by Mohammed. The author of the Koran was simply appropriating an existing tradition for his own purposes.

E4. Israelites Were Also Exiled by "Way of the Sea"

In other works by Yair Davidiy (e.g. "Origin", 2002) it is proven that the Assyrians in addition to taking the exiled Israelites to Halah, Habor, the river Gozan, and the cities of the Medes (2-Kings 17:6) and Hara (1-Chronicles 5:26) ALSO exiled a portion of them across the Sea straight to the west. The Assyrians used Phoenician proxies and Phoenicians were re-settled along with the Israelites. That there was such a re- settlement in Spain is proven by archaeological and other evidence. There are indications that together with Spain parts of Gaul and Britain were also settled with Israelites at that time. The Israelite elements in Spain later moved to Gaul and Britain. Proofs for this claim are derived from archaeological findings, legends, historical writings, and hints from the Hebrew Bible, e.g. Isaiah 11:11 "Isles of the Sea": Isaiah 9:10 "by way of the sea": Amos 4:1-3 where the

Hebrew original mentions exiles being taken away in large- boats and fishing craft. Also "Tarshish" (meaning Spain and the Atlantic Ocean coastal areas) is linked with Israelite exile.

E5. The Rechabites and the British Isles in Literature

James H. Charlesworth (1982) quotes:

> Syriac MS B "The History of the Sons of Jonadab, the Son of Rechab, who are in the Midst of the Ocean, the
> Great Sea, When God Showed Them to Zosimus, the
> Virtuous Hermit"
>
> "The apocrypha [The History of the Rechabites] has circulated under numerous titles and even if it does not preserve portions of an ancient Jewish writing, it is important - - even fascinating - - for its record of Jewish reflections on the legend of the lost tribes and the marvelous characteristics of the terrestrial paradise and its inhabitants, the Blessed Ones, the Rechabites."

References to Chapter 3:

1. Lazar p.14.
2. Yehudah Kiel "Sefer Yehoshua", Jerusalem, 1970, p.31.
3. Godbey p.33.
4. de Gobineau.
5. Wensinck p.28 quotes Ibn al-Wardi.

6. de Gobineau.
7. Horovitz
8. Bellew.
9. A. J.Wensinck (1918) pp.31-31.
10. D'A p.2.
11. Squire p.14.
12. de Gobineau
13. Encyclopedia of Islam, "Ad" and "Hud".
14. Encyclopedia of Islam, "Ad", "Hud"
15. de Rougemont p.369.
17. Squire p.14 ff.
18. Coloquohn p.24.
19. Kolatch, 1948
20. Yalkut Shimeoni, 469, on Isaiah 49.
21. See Commentary of Chayoth on Nachmanides.
22. Aruch HaShalem "Gabla"; Sanhedrin 97a: "HaGablan" re Steinzaltz.

Chapter 4
The Talmud, Judah, and Israel

The Oral Law

In addition to Biblical proofs, historical records, linguistic evidence, and the findings of archaeology, Judaic Rabbinical study also has contributions in its own right regarding the destinations of the Lost Israelites. Judaic studies are part of the traditional Oral law. These studies entail a vast body of traditions and learning. The commandments were given to the Children of Israel to be MOSTLY carried out beginning then, on the spot. Not all the commandments are straightforwardly understandable. It is obvious that some type of oral explanation was needed to explain exactly what each and every commandment entailed. There also had to be guiding principles and some type of authoritative decision making body capable of dealing with the numerous and complicated contingencies which were bound to arise. In other words an Oral accompanying tradition was needed and its existence is either hinted at or referred to expressly here and there throughout Scripture.

THE ORAL LAW REFLECTS THE TRUE MEANING OF THE WRITTEN CODE.

Mixing Milk and Meat

The Oral Law was hinted at in the Hebrew Language. Scripture is written in Hebrew in such a way that more than one interpretation is possible. Very

often we find that each possible different interpretation is applicable according to circumstances. I once encountered a non-Jewish believer in the Bible who had the impression that Rabbinical enactments were arbitrary and even contradictory to the simple meaning of Scripture. The example he gave was the prohibition religious Jews have of mixing meat with milk. Accordingly I chose this case to serve as an example of how the Oral Law is explainable from the Hebrew text.

According to the Written Torah It was forbidden to cook a kid in its mothers milk. This commandment is repeated three times:

EXODUS 23:
19 "You shall bring the choice first fruits of your soil into the house of the LORD your God.
"You are not to boil a young goat in the milk of its mother.

EXODUS 34:
26 "You shall bring the very first of the first fruits of your soil into the house of the LORD your God.
"You shall not boil a young goat in its mother's milk."

DEUTERONOMY 14:
21 "You shall not eat anything which dies of itself. You may give it to the alien who is in your town, so that he may eat it, or you may sell it to a foreigner, for you are a holy people to the LORD your God. You shall not boil a young goat in its mother's milk.

The Rabbis in the Talmud (Hulin 115;a) taught that the application of this commandment according to the Torah meant that it was forbidden to eat or cook or derive benefit from the flesh of cattle or sheep cooked with milk from sheep or cattle. It was permitted to cook the milk of permitted wild animals such as deer with meat and eat it. It was permitted to do the same with milk of forbidden animals and not eat but derive other benefit from it. A lot of Commentators provide correct and satisfactory explanations for these interpretations. The explanation of Rabbi Yaacov Zvi Meklenburg (1785-1831) uses linguistic principles. Rabbi Meklenburg was a rabbi in Koenigsberg, Prussia. At that time there was a movement amongst liberal Jewish intellectuals to deny Rabbinical authority. These people often had received in their youth some Torah education. They tended to emphasize the poetical and literal qualities of the Hebrew language. Rabbi Meklenburg therefore wrote a Commentary ("HaKetav VeHaKabalah", i.e. "The Text and Tradition") showing how the traditions of Oral Law were hinted at or expressly revealed in Written Scripture. Other authorities wrote similar works but we chose this one as suited to our objective.

Rabbi Meklenburg (on EXODUS 23:19 "You are not to boil a young goat in the milk of its mother") examines the exact meaning of each word in Hebrew of this commandment: "boil" or cook in Hebrew is "bashel": This word is applied to mean "ripen, boil or roast". The common denominator of the three

possibilities is the act of making an object fit to be eaten through heat. Grammatically he shows that the expression can mean both you shall not do the action (bashel) and the action shall not be. From this we learn the prohibition against preparing such mixtures, against eating them, and against deriving benefit from them.

The word translated as "Young goat" or "kid" in Hebrew is "gedi". This word is usually applied to a baby sheep or goat but can also mean the calf of cattle. It can also be applied to mean that which is born naturally of either sheep or cattle and is fit to be eaten no matter what its age. We therefore have the applicability of the prohibition to sheep or cattle meat and not to that of other animals.

"*In the milk of its mother*" with the word in Hebrew translated as "mother" being "aym": This word means mother. It also can be applied to mean any collection of individuals that have something in common, e.g. Jeremiah 15:8 mentions "the mother of a young man" which in Aramaic is translated as "union of the young men" with the word "mother" meaning "union".

This how the verse is rendered conventionally:

Jeremiah 15 (NASB):
8 Their widows will be more numerous before Me
Than the sand of the seas;
I will bring against them, against the mother of a young man, A destroyer at noonday;
I will suddenly bring down on her

Anguish and dismay.

This is how according to the Aramaic it could be rendered:

8 Their widows will be more numerous
before Me
Than the sand of the seas;
I will bring against them, against the band
[i.e. whole group] of young men,
A destroyer at noonday;
I will suddenly bring down on her
Anguish and dismay.

The word otherwise rendered as "mother" is now given as "band" or "union". Whether we accept this alternative or not, it is consistent with the language. It is a valid option according to the Hebrew tongue.

The words for father and brother can also be used in a similar way. Rabbi Meklenburg therefore interprets "aym" (mother) as used here to mean cattle and sheep that are united by the fact that both are in Hebrew Law considered pure animals to whom the appellation "gedi" ("kid") is also applicable. This obviates both clean animals (such as deer) that do not fall in the category of "gedi" and unclean animals. One would therefore be permitted to cook the meat of an unclean animal in milk for purposes other than eating. Technically one could also cook animals other than sheep or cattle in the milk of their mothers though this may be forbidden for other reasons.

The expression "MILK" can mean expressly the milk of cattle or sheep (including goats) and not the milk of deer, etc., nor of unclean animals. This was

learnt from the expression MOTHER'S MILK that in Hebrew ["Chalav Ymo"] could also mean milk of its type (i.e. the type for whom the expression "gedi" is pertinent) and not of another kind from a different source.

According to this the expression "You shall not boil a young goat in its mother's milk" could also be read from the Hebrew as meaning:

> "You shall not boil, roast, or otherwise prepare the flesh of sheep or cattle in milk of either sheep or cattle. Neither shall you benefit from such admixtures."

Rabbi Meklenburg goes on and explains this case in greater detail but the gist of his message is as we have explained it. Other authorities give additional or alternate reasonings but they all reach the same conclusions that are justified through nuances of the script. The Oral Law in effect is a mirror image of the Written Text.

THE NEED FOR A DECISIVE AUTHORITY

The Israelites were commanded to establish a decisive authority to have recourse to when in doubt. The decisions of this authority were final unless it itself chose to reconsider them.

Deuteronomy 17:
8 If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your

courts, then you shall arise and go up to the place which the LORD your God chooses. 9 So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. 11 According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 Then all the people will hear and be afraid, and will not act presumptuously again.

In the course of centuries circumstances changed sometimes frequently. New decisions had to be constantly made. General rules based on Biblical sources for deciding matters had to be evolved. There were wars and persecutions and the quality of autonomous scholarship declined. It had been forbidden to transcribe the law for public consumption since among other things the nuances of memorizing and personal collective intuition had been emphasized. Circumstances changed. The Jews were being persecuted and dispersed. The qualities needed to

understand and memorize the law were no longer commonly to be found. There was danger of the accepted consensus concerning the law being lost. Consequently short concise general rules for practical decision were formulated. These are mainly contained in the Compendium of Oral Law known as the Mishna. The Mishna was finally edited about 200 CE. After a while the Mishna too was not enough and so there was added a body of discussion (Gemara) largely concerning the Mishna's intention. Together with the Mishna and Gemara were included allegorical legends, anecdotal moral tales, proverbs, various words of wisdom, and so on, and the whole was gathered together in one large work called the Talmud. Eventually even the Talmud was not enough so Commentaries were added along with legal codes and books of legal precedent. As well as the Talmud there was also the Midrash that generally may be described as exegetical observations based on Biblical verses. These commentaries of the Midrash were mainly uttered by the same authorities who formulated the Talmud. Some later material however is also included in the Midrash. Even though the Midrash is not included in the Talmud itself and does not deal with legal matters -therefore having no authority, it nevertheless represents opinions and traditions worth taking into account. The Midrashim will be referred to several times in this work and so will the Talmud and related works.

The Lost Ten Tribes of Israel in their places of exile are legally "Gentiles" (according to the Talmud, Yebamot 17) for all intents and purposes as far as keeping the Mosaic Law is considered. In the future this situation is destined to change:

Malachi 4:
4 Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel.

Levi and Oral Law. Levitical Cohans and Great Teachers

The Tribe of Levi was comprised of Cohans (Priests) and Levites. Technically the Cohans (Priests) were part of the Tribe of Levi and therefore also Levites. Nevertheless the tendency is to consider them separately.

It has been stated that from studies performed at cemeteries, about 5% of Jews appear to be Cohanim. Other sources indicate about 6%. Levis are about 4 to 5%. Levis and Cohanim together comprise close to 10% of the Jewish population. Many other Jews may also be descended from Levi but are no longer aware of their ancestry. On the other hand a portion of they who identify as Cohanim may not be such but rather ordinary Jews who are mistaken concerning their ancestry. There are stories of Jews from eastern Europe migrating to America and reaching Ellis Island where the officials finding their names difficult to pronounce decided that henceforth they should be known as "Cohen"!

Even in the State of Israel such events occurred. I once had a neighbor named "Cohen" who was not a cohen. His parents were Jews from Iran whose actual name when they first came to Israel had been misunderstood by an official and incorrectly rendered as "Cohen".

After the Ten Tribes separated from Judah, their king Jeroboam demoted the Levites and placed members of other Tribes in their places. Consequently we are told that all the Levites moved southward and joined Judah (1-Kings 12:31, 2-Chronicles 11:14). Jewish Legends (such as those collated by Eldad HaDani) sometimes refer to sections of the Levites and the Children of Moses (who were also Levites) as being attached to the Lost Ten Tribes. One of these legends strongly suggested that the Lost Ten Tribes were in France and the British Isles and/or Ireland. Parallels have been noticed between the Druids Priestly Class among the Celtic Peoples and the Levites and Rabbinical Scholarly class among the Jews. The Levites in effect, as a social class, overlapped and intermerged with the Sages. This situation had already been preadumbrated in Scripture: We were commanded that if at ANY TIME a question concerning the Law and how the commandments were to be kept should arise then an appointed juridical body should decide the matter.

Deuteronomy 17:
9 " .. you shall consult with the Levitical Priests and the judge who is in office in

those days; they shall announce to you the decision in the case."

Here we have the Levite, the Priest (Cohen), and the judge (i.e. the Sage) listed together. The Levites and the Judges (i.e. Sages) were in effect to be the authoritative body who would decide ALL religious questions. Their decision was to be binding on pain of death:

Deuteronomy 17:
10 You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. 11 According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 Then all the people will hear and be afraid, and will not act presumptuously again.

The Levites and Sages came to form one social grouping dedicated to learning and teaching. Anyone could belong to this group. They were otherwise known as Pharisees. Many of them were simple workers and artisans. Entrance was contingent on the will to learn and be observant. Judging from later experience it stands to reason that descendants of Levi

would have been prominent among them. Rabbi Moshe Wolfson (who according to reports is not a Levite, nor a Cohen) once gave a lecture in the USA concerning the Cohens and Levis. He pointed out that even though they comprise a small minority amongst the Jewish people they have what appears to be an overwhelming majority in the lists of Great Authoritative Halachic [Torah Law] authorities.

The Book of Malachi upbraids the Israelites for desecrating the honor of God in the eyes of the heathen. In the End Times all the Gentiles will acknowledge God (1:11). The priests (2:2) are condemned for lack of sincerity and for not glorifying the Almighty. God has made a Covenant with Levi (2:4) meaning the Priest ("Cohan," 2:7). We should have learnt Torah from him. They who should have kept the Law but did not do so will be condemned. They who did not obey Levi have betrayed the whole nation of Israel. They among the Jews who married non-Jewish women (as many Reform Jews do) instead of Jewish ones are also excoriated.

Malachi 2 (NASB):
4 Then you will know that I have sent this commandment to you, that My covenant may continue with Levi, says the LORD of hosts. 5 My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name. 6 True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and

uprightness, and he turned many back from iniquity. 7 For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.8 But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi, says the LORD of hosts. 9 So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction. 10 Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers? 11 Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD which He loves and has married the daughter of a foreign god. 12 As for the man who does this, may the LORD cut off from the tents of Jacob everyone who awakes and answers, or who presents an offering to the LORD of hosts.

From the context we see that "Levi" is not a single individual but a whole class of Levites and Scholars who kept the Law and endeavored to help others do so.

Malachi 2:
6 True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back

from iniquity. 7 For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.

The Seven laws of Noah

FOR THE PRESENT THE ORAL LAW BINDS ONLY THE JEWS! At the moment, non-Jews, including descendants of Israel from the Lost Ten Tribes, are now obligated only by the Seven Laws of The Sons of Noah. Since all mankind (Genesis ch.6) was wiped out by the flood apart from Noah and his family, all of present-day humanity is considered to be Noah's descendants, i.e. Sons of Noah. For this reason the Seven Basic Laws are named after Noah: These Seven Laws are:

1. Not to blaspheme: Not to say wrong things about God.
2. To respect and maintain family life, and not to commit adultery: Not to be homosexual.
"Therefore a man shall leave his father and mother and cling to his wife, and they shall become one flesh" Genesis 2:24.
3. Not to kill, meaning not even to commit abortion.
"WHOEVER SHEDS THE BLOOD OF MAN, BY MAN SHALL HIS BLOOD BE SHED" also understandable in the Hebrew as saying,
"WHOEVER SHEDS THE BLOOD OF MAN WITHIN A MAN, HIS BLOOD SHALL BE SHED" [E1] (Genesis 9:6), i.e. whoever kills a human foetus!
4. To establish an acceptable system of Law and Order.
5. Not to worship idols.

7. Not to eat a limb from a living animal- including one that was only stunned or drugged before being cut to pieces by the butcher's knife. Apart from being unclean oysters are also often eaten alive and thus would be forbidden on this point alone.

Genesis 9:
3 Every moving thing that is alive shall be food for you; I give all to you, as I gavethe green plant. 4 Only you shall not eat flesh with its life, that is, its blood.

The above Laws are the bare minimum major injunctions for non-Jews though additional Laws exist such as to increase and multiply, not to masturbate, to pray, to know God, to sanctify His name, to obey Him, to honor father and mother, the giving of charity, and many others.

The maintenance of most "Mosaic" Laws (such as the Dietary Prohibitions) has spiritual and physical advantages and ramifications. They are not obligatory upon non-Jews in the legal sense. Most descendants of the Lost Ten Tribes are not legally Jewish but they did once belong to the Mosaic Obligation and will sometime return to it. What their present attitude should be is unclear and controversial. Legally they appear to have no special obligation at this stage.

Non-Jewish Israelites do however have an especial moral and national task to fulfill and it is up to them to strive to do so. Those amongst the Jews and amongst the Lost Israelites who realize the truth of present Lost Israelite identity have the goal (inferred by the

Prophets) to make this identity and ultimate duty of Return known to those concerned. To the extent that the Talmudic Sages and their rabbinical successors made statements that can aid us in locating the Lost Ten Tribes then these sources should be utilized as fully as possible: When all is said and done, rabbinical sources do reflect a development of Biblical Revelation! The Status of the Jews will now be discussed combined with a quick look at chapter 49 of ISAIAH and some Biblical proofs concerning the major theme of this work. After that a Midrash inspired by a few verses from this very same chapter of ISAIAH, and confirming its applicability to the Lost Ten Tribes will be briefly analyzed.

ISAIAH AND THE LOCATION OF THE LOST TEN TRIBES

The prophet Isaiah addressed himself frequently to the Lost Ten Tribes of Israel. One of his several addresses to the Ten Tribes is found in chapter 49:

Isaiah 49:
1 Listen to Me, O islands, And pay attention, you peoples from afar. The LORD called Me from the womb; From the body of My mother He named Me. 2 He has made My mouth like a sharp sword, In the shadow of His hand He has concealed Me; And He has also made Me a select arrow, He has hidden Me in His quiver. 3 He said to Me, You are My Servant, Israel, In Whom I will show My glory. 4 But I said, I have toiled in vain, I have spent My strength for nothing and vanity; Yet surely

the justice due to Me is with the LORD, And My reward with My God. 5 And now says the LORD, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength), 6 He says, It is too small a thing that You should be My ServantTo raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may [reach to the end of the earth.

"**Islands**" and "isles of the sea" meaning mainly Isles in the Atlantic Ocean (Isles of Britain and coastlines of northwest Europe and North America) are several times mentioned in Scripture in a context recalling the Lost Tribes of Israel.

"**The Tribes of Jacob**" (recalled above in Isaiah 49:6) remind one that the flag of Britain is called the UNION JACK (i.e. union or covenant of Jacob) and the nickname YANKEE for North American is derivable from a Hebrew form of Jacob [E2].

"**A light to the Gentiles**" is what the British descended peoples and northwest European peoples comparatively speaking have been despite frequent moral mistakes. On the whole these nations have been the best civilizing influence the world has ever known and they still are despite everything!

"**End of the earth**", or "ends of the earth" is a frequent expression in the Prophets concerning the Lost

Ten Tribes and nearly all of these peoples dwell at the geographical extremities of Continental masses when the Biblical view of the Holy Land of Israel as the center is taken into account. The next verse in ISAIAH (49:7) has the nature of an aside and refers to Judah:

JUDAH: THE LAWGIVER AND SUFFERING SERVANT

ISAIAH (ch.49:7) continues,

Isaiah 49:
7 Thus says the LORD, the Redeemer of Israel *and* its Holy One, To the despised one, To the one abhorred by the nations[E3], To the servant of rulers, Kings will see and arise, Princes will also bow down, for the sake of the LORD who is faithful, the Holy One of Israel who has chosen you.

This verse is arranged in the Hebrew (Masoretic Traditionally scripted) Bible as a Paragraph in its own right having the equivalent significance of parentheses. It is a momentary aside and is referring to the Jews of JUDAH who were despised and persecuted but in the END TIME will be rehabilitated in the eyes of the nations and recompensed for the indignity they were forced by others to suffer ultimately BECAUSE THEY REFUSED TO DENY THE ONE TRUE GOD!

Other Passages in Scripture elaborate on this matter.

Judah and the Jews

In Scripture the Jews are represented by the terms Jerusalem, Zion, or Judah. Judah, Reuben, and the

Tribes of Joseph (Ephraim and Manasseh) all in their own way could claim a degree of pre-eminence:

1-Chronicles 5:
1 The sons of Reuben the firstborn of Israel (for he was the firstborn; but, for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel and the genealogy is not to be reckoned after the birthright.
2 For JUDAH prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.

Joseph is the chief tribe as far as the birthright goes but Judah also has pre-eminence in his own sphere:

Hosea 11:
12 Ephraim compasses me about with lies, and the house of Israel with deceit: but JUDAH yet rules with God, and is faithful with the saints".

"The house of Israel" means the Lost Ten Tribes. "Judah" refers to the present-day Jews.

Psalms 60:9 (108:90):
Ephraim is the strength of mine head; Judah is my LAWGIVER"

Genesis 49:
10 The scepter shall not depart from Judah nor a lawgiver from between his feet.

In the last days the righteousness of the faith of Judah will be acknowledged:

Zechariah 8:
23 In those days ten men out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with you: for we have heard that God is with you".

Historically, the Jews of Judah were often senselessly hated, persecuted, and despised. ISAIAH had predicted this situation:

"He is despised and rejected of men: a man of sorrows...he was despised and we esteemed him not...he has borne our griefs and carried our sorrows yet we did esteem him stricken, smitten of God and afflicted he opened not his mouth, as a lamb to the slaughter...the LORD has laid upon him the iniquity of us all" (Isaiah ch.53).

The Jew is the servant of God and the witness to Monotheism:

"You are my witnesses and my servant whom I hath chosen. Before me there was no God formed NEITHER SHALL THERE BE AFTER ME (Isaiah 42:10).

Vengeance will be taken by the Almighty for the wrongs done to Judah:

He will avenge the blood of his servants" (Deuteronomy 32:43).

AND I AM VERY SORE DISPLEASED WITH THE HEATHEN THAT ARE AT EASE: FOR I WAS BUT A LITTLE DISPLEASED, AND THEY HELPED FORWARD THE AFFLICTION (Zechariah 1: 15).

Note: "**THEY HELPED FORWARD THE AFFLICTION**" in Hebrew "azru" [helped] "leRa" [to make worse]. This means that because the Jews (Judah) had sinned God was angry at them and delivered them into non-Jewish hands as a punishment BUT the non-Jews took advantage of the situation and oppressed the Jews. Therefore God is angry at them.

Zechariah 2:
8 He that touches you, touches the apple of his eye.

also understandable as meaning

"He that touches you, touches the apple of His [i.e. God's] eye".
The sons also of they that afflicted you shall come bending unto you (Isaiah 60:14).

Because the Jew refused to acknowledge conventional lies and deny the Truth of the Biblical Promises and the Oneness of God, he was persecuted:

"...For YOUR sake are we killed all the day long; we are counted as sheep for the slaughter" (Psalm 44:22).

Reconciliation and Acknowledgement

The Lost Ten Tribes "from the north country, and from the coasts of the earth" (Jeremiah 31:8) are destined to re-unite with the Tribes of JUDAH:

"They shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezekiel 37:22).

When the Patriarch Israel was dying he blessed all of his sons. Concerning Judah he said:

Genesis 49:
8 Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your fathers sons shall bow down to you.

The word translated above as "**shall praise**" in Hebrew is "Yoducha" and is more correctly translated as shall "**acknowledge the righteousness of**". The Hebrew word "Yoducha" actually also connotes "own up to" or "acknowledge the righteousness of after a disagreement"! The brothers of Judah will acknowledge his righteousness!!!!

Zechariah 8:
23 Thus says the LORD of hosts, 'In those days ten men from all the languages of the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you."'

These TEN MEN probably represent all (or many of) the peoples of the world since it says "from all the languages of the nations". Even so they may also represent the Lost TEN Tribes who will also wish to re-attach themselves to JUDAH, i.e. to **"the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you""**.

ARE THE JEWS JEWISH?

There exist some so-called Identity movements who do not really believe in Identity nor do they really believe in the Bible though they sometimes pretend to.

These groups claim that the present-day Jews are not descended from Judah -but rather from Edomites or other people. This is a stupid idea with evil motivations advocated by wicked men. Otherwise quite well meaning sensible people have sometimes gotten mixed up with these bad people. These groups have also at times misled the public at large as to thinking that they represent the Identity movement.

In Proverbs it says:

Proverbs 26:
4 Do not answer a fool according to his folly,
Or you will also be like him.
5 Answer a fool as his folly deserves, That he not be wise in his own eyes.

In other words we do not have to reply to the claims of every misguided or deranged person. Nevertheless in some cases we should know enough to reply to them if necessary. Sometimes these people can push their opinion quite forcefully at an inopportune moment and it helps to have a ready answer.

Zechariah Chapter Eight provides the Jews are Jewish i.e. they are identifiable with Judah of the Bible!

Zechariah predicted:

1. That the Jews of Judah prior to their final redemption will have endured a long history of having been persecuted and treated with contempt.

Zechariah 8:
13 It will come about that just as you were a curse among the nations, O house

of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.'

2. That the Jews will fast four times a year in memory of the temple and that that the days of mourning and fasting that they practiced will become feast days:

Zechariah 8:
19 Thus says the LORD of hosts, 'The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth month will become joy, gladness, and cheerful feasts for the house of Judah; so love truth and peace.

3. That their religion will have been unique to them and that only at the latter days will it be acknowledged:

Zechariah 8:
23 Thus says the LORD of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you."

Only the Jews were treated with contempt and persecuted throughout much of their history in exile. This is what Zechariah 8:13 predicted. Only they kept the fast days listed by Zechariah 8:19. Only they kept the uniqueness of their belief that in the Last Days will be acknowledged by everyone as described by Zechariah 8:23.

25 Jewish Identifiers[E4]

Proofs that the Jews of Today are Judah of the Bible.

We have proven that the Biblical term "Judah" means the Jews of today through Twenty-Five Points:

1. The Other Tribes will acknowledge Judah: Genesis 49: 8, Zechariah 8: 23
2. Judah will always be Recognizable! Genesis 49: 10 .
3. Judah was to Keep and Develop the Law: Psalms 60:9, 108:90; Genesis 49:10; Zechariah 8:19, 23.
4. Judah in Exile was to be persecuted: Zechariah 1:15, Zechariah 8:13, Isaiah ch.53, Isaiah 42:10, Psalm 44:22.
5. The Jews will have kept the four fasts lamenting Destruction of the Temple (Zechariah 8:19).
6. The Jews will be known as Israel (Isaiah 48:1).
7. Judah will begin to return to the Land of Israel and develop it. This will be before the Ten Tribes come back (Micah 4:8, Hosea 6:10).
8. The Ten Tribes will have gotten lost (Isaiah 24:3, 49:13-14, 21 Hosea 1:8, Jeremiah 3:6-7). This does not apply to Judah (Ezra 2:2 2:59 2:70 3:1 etc., Ezekiel 2:3, 3:5 8:10 8:11 9:8 14:1, etc.) .
9. At first Judah will be reluctant to recognize Joseph (Isaiah 49:21) but eventually Judah and Joseph will re-unite (Ezekiel ch.37).
10. In their Places of Exile Judah will have been defenseless (Hosea 1:7, Psalm 44:22).
11. In the End Times Judah will assert himself as the Jews in Israel (in a comparatively small way) have already begun to do (Genesis 49:9).
12. In the End Times not only the other Tribes but also the non-Israelite Gentiles will Acknowledge Judah (Isaiah 60:14).

Three Additional Points by Stephen Collins:

13. Possession of Coastal Palestine (Zephaniah 2:7).
14. Judah in Jerusalem (Zechariah 14:14).
15. An Old-New Nation (Genesis 49).

Ten More Points from Bert Otten:

Characteristics of Judah as found in Scripture and Still Noticeable among the Jews of today.

16. Judah Gives Praise to God. [This is the main meaning of the name "Judah".] Jews pray much and glorify the Creator.
17. Judah and Money (Genesis 37:26), [and Generosity].
18. Judah, the Messiah, and Messianism. The Messiah will come from Judah and Jews have Messianic type tendencies.
19. Judah - writers (scribes) (2 Kings 18:18, 2 Kings 22:8, 1 Chron 24:6, 2 Chron 26:11, etc.).
20. Judah - the Lawgiver: laws, judges, lawyers.
21. Judah - Dialectic Ability.
22. Judah and Music (1-Chron 13:8).
23. Judah and Government. Jews are often leaders and sometimes governors.
24. Judah - a Suffering People. It was indicated in the Psalms that Judah would suffer.
25. Judah - Warriors. Judah had military successes in Biblical times. Jews have martial abilities as seen today in the State of Israel.

End Notes to Chapter 4:

[E1]. Abortion is Forbidden!

"WHOEVER SHEDS THE BLOOD OF MAN, BY MAN SHALL HIS BLOOD BE SHED" also understandable in the Hebrew as saying,

"WHOEVER SHEDS THE BLOOD OF MAN WITHIN A MAN, HIS BLOOD SHALL BE SHED" (Genesis 9:6),

The Hebrew has ""Whoever kills a man by a man ("ba-Adam" also meaning "in a man") his blood shall be spilt", meaning either that the killer shall be killed "by means of a man" (The prefix "ba" or "bi" in Hebrew being similar to the English "by") or that anyone who kills a man "inside of" a man (i.e. a human foetus) shall be killed. Both meanings were understood by the Rabbis to be applicable and not contradictory but rather complementary.

E2. Yank is Short for Jacob!

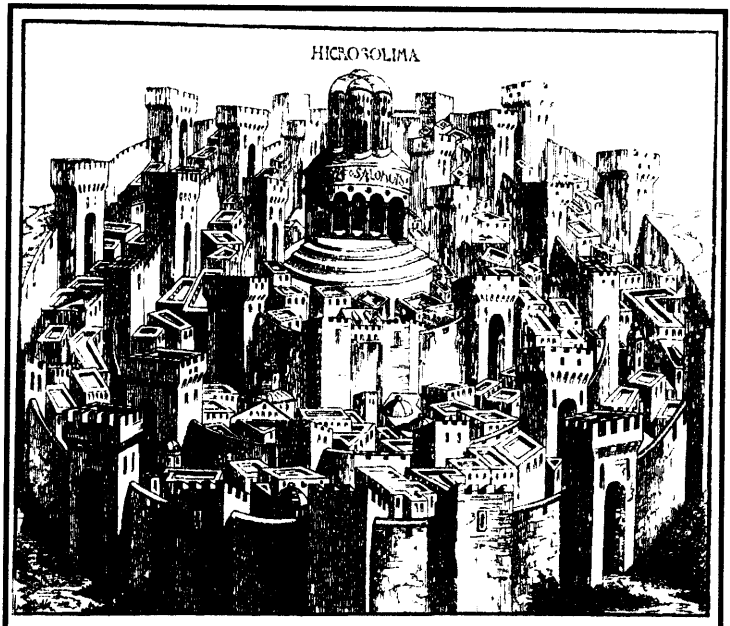
This etymology is explained by I. E. Mozeson ("The Word", p.20 entry: "ANKLE") and holds true regardless as to whether the name was derived from the Dutch "Janke," or a Red Indian name for "English", or from the name of a Red Indian Tribe. Whatever its origin, "YANK" is an acceptable shortening of the Hebrew Jacob!!

E3. "To the one abhorred by the nations"

Re Isaiah 49:7 Most versions say "by the nation" in the singular. The word for "nation" here is 'goi" which indeed is in the singular. Nevertheless, "**by the nations**" in the plural, in this author's view, better reflects the meaning of the Hebrew text "Mita-ayv goi".

E4. More Proofs that the Jews are Judah

For more details on the points concerning Judah and the Jews see our other writings, especially, "Chosen People. The Descendants of Joseph and the Ten Tribes among English-Speaking Nations and the Jews of Judah," by Yair Davidiy, Israel 2015.



—View and Plan of Jerusalem.—Fac-simile of a Woodcut in the "Liber Chronicarum Mundi" large folio, Nuremberg, 1493

Chapter 5
ISAIAH 49, Australia and New Zealand

Desolate Heritages

Isaiah 49:
8 Thus says the LORD,
"In a favorable time I have answered You,
And in a day of salvation I have helped You;
And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages;
9 Saying to those who are bound, 'Go forth,'
To those who are in darkness, 'Show yourselves.'
Along the roads they will feed,
And their pasture will be on all bare heights.
10 "They will not hunger or thirst,
Nor will the scorching heat or sun strike them down;
For He who has compassion on them will lead them
And will guide them to springs of water.

Concerning the expression above,

"To restore the land, to make them inherit the desolate heritages" (Isaiah 49:8).

"Desolate heritages" relatively speaking were the regions of North America, Australia and New Zealand,

and South Africa before the nations here spoken of colonized them. Also, on a long-term geo political and economic level the Zionist Jewish re settlement of part of the Land of Israel was made possible (like and/or believe it or not), in some measure, due to the policies of Britain (sic!) and America!!

THE MIDRASH CONCERNING THE THREE EXILES

Proof that the gist of the above chapter (ISAIAH 49) really is concerned with the Lost Ten Tribes or not, is obtainable from the Midrashic explanation of the following verse.

Isaiah 49:
9 Saying to those who are bound, 'Go forth,'
To those who are in darkness, 'Show yourselves.'
Along the roads they will feed,
And their pasture will be on all bare heights.

The Midrash (Numbers Rabah 1;6, Eichah Rabah 2;9, Yerushalmi Sanhedrin ch.17, L.6,29) on these verses, comments:

~Rabbi Berachiah and Rabbi Chelbo in the name of Rabbi Shmuel bar Nachman said: To three places was Israel exiled, one to beyond the Sambation River, one to Daphneh of Antiochia, and one to where the Clouds came down and covered them; in the same way that they [i.e. the northern Israelites west of the Jordan River] were exiled to three places, so too were the Tribes [east of the Jordan River]

of Reuben, Gad, and half Manasseh, exiled to three places. When they shall return so too will Reuben, Gad, and half Manasseh return with them.
How do we know all this? ~`
From the verse, " Saying to those who are bound, 'Go forth,' (Isaiah 49:9)
These are those exiled beyond the Sambation River.
"To those who are in darkness, 'Show yourselves'" (Isaiah 49:9):
These are those whom the cloud descended upon and covered.
"Along the roads they will feed,
And their pasture will be on all bare heights" (Isaiah 49:9).
These are those who were exiled to Daphne of Antiochea.~'

A Geographical explanation showing the present day pertinence of this Midrash follows further down. For the moment we have seen how the Midrash relates this section of ISAIAH to the Lost Ten Tribes. Our brief sketch of ISAIAH 49 and its Ten Tribes' message is to be resumed.

Isaiah 49:
11"I will make all My mountains a road,
And My highways will be raised up.
12"Behold, these will come from afar;
And lo, these will come from the north and from the west,
And these from the land of Sinim."

The above two verses could be understood to suggest that the exiled Israelites would be led to an area not lacking in food supply nor in water,

moderately cold and wet, a place of rivers and springs, and that possibly their migratory path would follow the heights of a mountain range. To some degree this was true of part of the Celts who via the Carpathian and Alpine Mountain Ranges penetrated Europe. The climate and described conditions fit those of north and west Europe. The bulk of the Lost Ten Tribes were re settled north of Assyria a good portion of them in the Caucasus area and the above verses are also applicable to that region. From the Caucasus they were destined to advance into Europe.

AUSTRALIA

Isaiah 49:
12"Behold, these will come from afar;
And lo, these will come from the north and from the west,
And these from the land of Sinim."

Regarding the above verse the following points are of interest:

One Midrashic source (Tanchuma, Genesis, VaYatzay b: cf. Lev.Rabah 29;2) implies that those who will come from "AFAR" means those who were exiled to Gaul (Gallia) and its neighbours.

The Israelites will return "FROM THE NORTH AND FROM THE WEST", i.e. from areas to the northwest of the land of Israel.

They will also return "FROM THE LAND OF SINIM". This means (says Rashi and the Aramaic transliteration of Yehonathan) "From the Land of the South". According to the Latin Vulgate translation the

intention is that they will return "From Australia" (or "Australis"): "Australia" is a Latin translation for "the land of the south". Sinim is an an Ancient Hebrew and Phoenician term for Australia. The Phoenicians sailed to every corner of the globe. They circumnavigated Africa and Britain. They also reached Scandinavia and the Americas. The Phoenician script was introduced to Indonesia from before 600 BCE. The Ancient Egyptians, Phoenicians, and Hebrews had knowledge of Australia.

AUSTRALIA BEFORE CAPTAIN COOK?

The Egyptians referred to the southernmost known area of land as "Sin-wur"[1]. This corresponds to the Land of Sinim meaning Australia. Barry Fell and others like him claim that numerous finds in Australia and New Zealand indicate that these islands had been visited by the Ancient Egyptians, Phoenicians, Israelites, and others. None of these claims have however been accredited by conventional researchers.

It is acknowledged that Indonesian fishermen from the Moluccas (Spice Islands) in Indonesia have fished off the coast of Australia for hundreds of years. Since at least the early 1700s traders from the Celebes (Indonesia) regularly visited the coast of northern Australia to fish for trepang, an edible sea cucumber (a marine animal) which they traded with the Chinese. Both the Moluccas and the Celebes are islands in eastern Indonesia just to the west of New Guinea. There were also attempts at settlement in north Australia by groups from Indonesia. Tamil sea-farers from south India also had knowledge of Australia and

Polynesia before European contact[2]. Copper coins with Arabic inscriptions were discovered in 1944 in the Northern Territory of Australia. They have been traced to the Kilwa Sultanate of east Africa possibly dating anywhere from 960 CE to the 1300s CE. Phoenician sailors had quite regularly frequented the coast of East Africa. They had also visited Indonesia and left their alphabet behind them. Theoretically at least they could quite easily have come to Australia as well.

New Zealand and the Maoris

As for New Zealand, The two main islands were populated by the Maori.

Maori legends say that before they arrived there were already others present some of whom were white men. [3] Professor Barry Fell maintained that Egyptian voyages into the Pacific touched upon New Zealand during the Ptolemaic period around 238 BCE.

> "Martin Doutre argued in a 1999 book that New Zealand had a pre-Polynesian Celtic population, and that boulders with petroglyphs on a hill in Silverdale in Auckland are artifacts left by those people."[4]

All these theories are dismissed by the experts.

Maoris usually have sparse dark body hair, relatively light skins (though some are quite dark), powerful bodies, with what could be described as Semitic features with a vaguely Mongoloid type overlay. The Semitic element appears stronger than in other Polynesians. Some Maoris have green eyes and traces of red or brownish hair. The Maoris came by

canoe from eastern Polynesia in several waves of migration. They arrived in New Zealand at some time between 1250 and 1300 CE. The Polynesians who arrived included an infusion from Melanesia, and some from India, or these came later. Nevertheless most were Polynesian. The Polynesians were ruled by an aristocracy whose members were sometimes red-haired and may have been of Phoenician origin.

Sex Determined Y(male)DNA and mt(female)DNA Determined by Environment!

Susan Serjeantson claims that DNA evidence confirms that the Polynesians descend from Amerindian males and females. This is proven by autosomal DNA and by anthropology. Male YDNA on the other hand indicates a Melanesian predominance and female mtDNA ancestors from Taiwan[5]. This anomaly may be explained by genetic drift or other factors. Alternately it may mean that both mtDNA and YDNA markers are determined by environment.

Amerindians in Polynesia

The Amerindians who came to Polynesia were from the Tlingit, Haida, and Kwakuit tribes who live on three main islands off the coasts of Alaska and Canada.[6] These are Na Dene linguistic areas but their language was to be lost and replaced by an Austronesian one. The men sailed to Tahiti in Polynesia. They may have been male dominated and either acquired womenfolk and their new language on the way or found them when they arrived. From this

union emerged the Polynesian people. This scenario of an origin from Canada had previously been proposed by Thor Heyerdahl. In 1952 Heyerdahl published "American Indians in the Pacific." He traced the Polynesians from Canada to Easter Island and Polynesia. This was later strengthened through the comparative anthropological studies of Olav Heyerdahl, the grandson of Thor Heyerdahl. At some stage there had been additional input in Polynesia from a Caucasian source.

> "When European explorers first discovered Easter Island and Tahiti, there were many reports of white people with red hair amongst the native population. The red haired Paracas mummies and numerous legends of Peru all indicate that red heads were once a significant part of the population in Peru. The brownish/red haired, green eyed, Araucano (Gold people) of Chile is one population that survived the onslaught of the Incas."[7]

Kon-Tiki expedition 1947 8

Thor Heyerdahl believed that a white red-haired race from Bolivia or Peru had left their lands and made the trip to Polynesia. In 1947 Heyerdahl journeyed in a raft constructed in imitation of native craft across the Pacific Ocean from South America to the Polynesian islands travelling by Ocean currents. This was the Kon Tiki expedition.

Thor Heyerdahl (1914 2002) was born in Norway. In 1947 Heyerdahl undertook the Kon-Tiki expedition in which he sailed 8,000 km (5,000 mi) across the Pacific

Ocean in a hand-built raft from South America to Polynesia. The raft had been constructed from balsa wood and other native materials. It was designed according to reports, and drawings, of Inca rafts that had been made by the Spanish Conquerors of Peru. The raft proved to be highly maneuverable, and fish congregated between the nine balsa logs in such numbers that ancient sailors could have possibly relied on fish for fresh, not salted, water.

Additional Evidence

The Theories of Heyerdahl would seem to be now confirmed by some DNA studies. New research purports to show that the additional white admixture may link back to the Harappa civilization of ancient India and to the Basques of Spain. Maori legends have been interpreted as tracing their origins to India. Heyerdahl believed there had been two migrations from the Americas to the Polynesian areas as proposed: One was of Na Dene Indians. The other was of a partly white race (perhaps originally from India, or from the west) who had reached Peru and whose voyage to Polynesia was re-enacted in the Kon Tiki Expedition. Alternately there may have been only one such movement the Na Dene people having acquired a ruling white man element somewhere along the way.

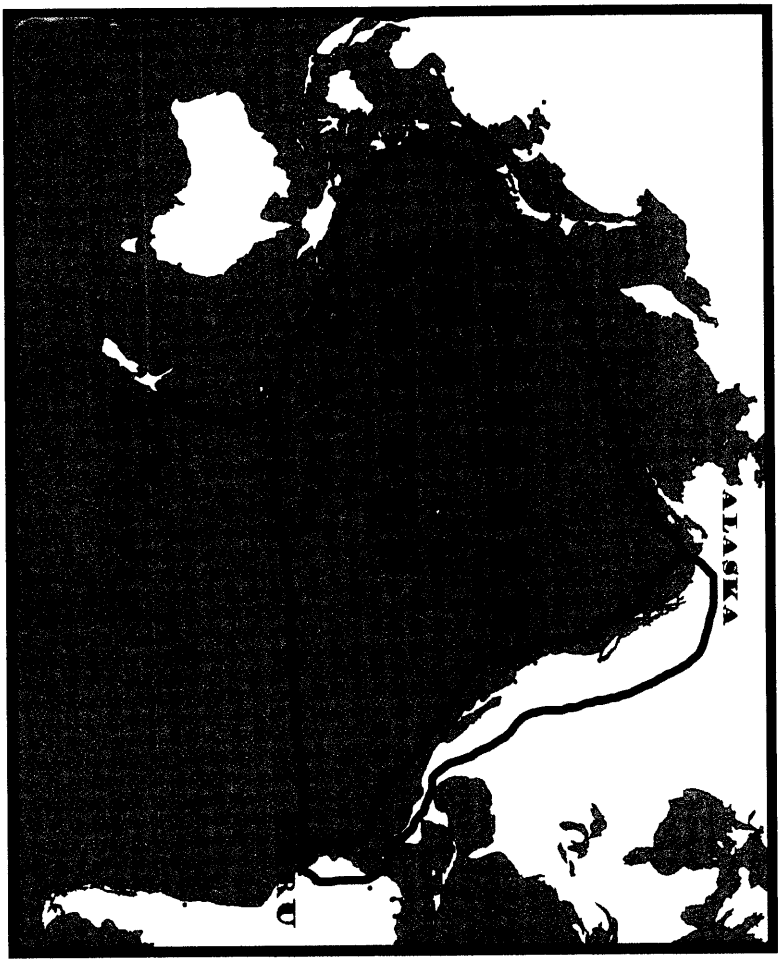
Mainstream research however now deprecates all of the above. The evidence has been reinterpreted. The origins of the Polynesians from Taiwan and Southeast Asia is what is at present emphasized.[9] Despite the evident anomalies, the anthropological parallels, some

DNA indications, the physical feasibility, etc., the origins of the mass of Polynesian people is sought elsewhere. The overall phenotype of Polynesians plus their language and other factors fit a Southeast Asian origin more than anything else. DNA findings apparently at times tend to contradict each other. Na Dene antecedents are not recognized. Together with this DNA does show some contact between Polynesia and South America. So too, the sweet potato and the bottle gourd did have South American origins and were known in Polynesia from early times. The same applies to papaya, breadfruit, pineapple, sweet potato, pumpkin, and wild cotton.

From our point of view it does not really matter one way or other. The whole subject however serves to illustrate the feasibility of far-reaching ethnic movements in days gone by as well as the complexity of the studies involved.

Isaiah and the Southern Lands

When Isaiah referred to the Land of Sinim he intended the Continent of Australia and New Zealand. This was destined to be an area from which part of the Lost Tribes will return in the Messianic Era. We are therefore justified on this point alone in searching for the rest of the Lost Ten Tribes in areas whose inhabitants are kinfolk of the people of Australia and New Zealand.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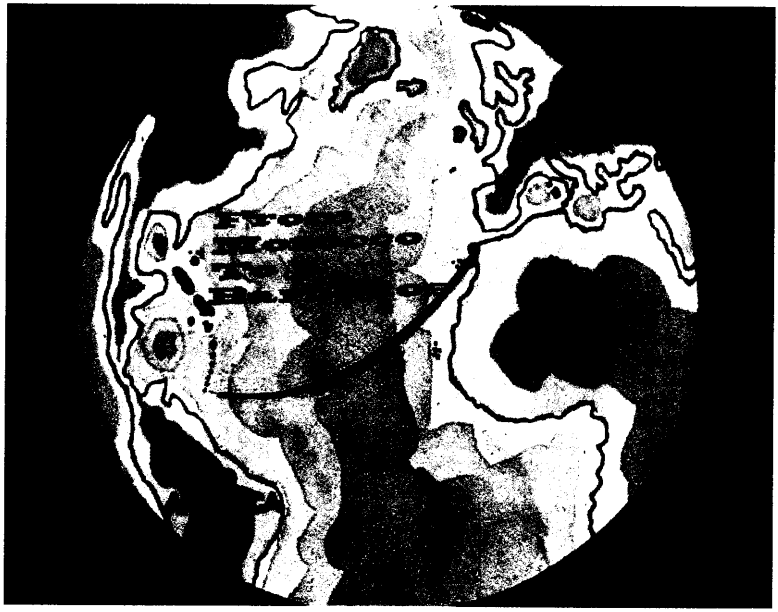
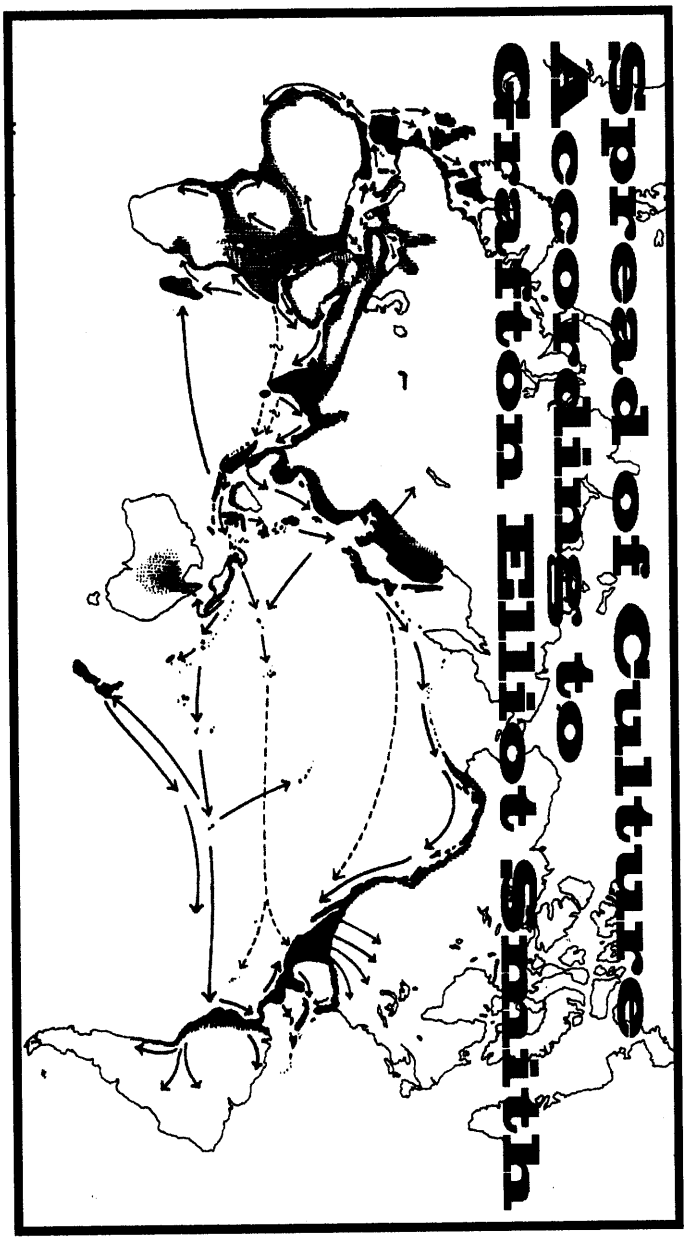


The Ra Boats from Morocco to the Barbados in South America.

In 1969 and 1970, Heyerdahl undertook to cross the Atlantic Ocean from Morocco in Africa. He used boats made out of papyrus and built according to drawings and models from ancient Egypt. The first try was abandoned towards the end but the second attempt was highly successful. The boat sailed from Morocco and reached Barbados. It demonstrated that trans-Atlantic voyages would have been possible in ancient times by sailing with the Canary Current.[10]


Spread of Culture
According to
Grafton Elliot Smith

Hyperdiffusionists

This brings us to the subject of Diffusionism meaning the spread of peoples and cultures from several sources. Hyperdiffusionists claim that they all came from one source.

Hyperdiffusionists deny that parallel evolution or independent invention took place to any great extent throughout history, they claim that all major inventions and all cultures can be traced back to a single culture.

Grafton Elliot Smith asserted (1911) that copper spread from Egypt to the rest of the world along with megalithic culture. Smith had claimed that all major inventions had been made by the ancient Egyptians. He attributed most of the diffusion of Egyptian culture to Phoenicians. The Torres Strait Islanders occupy a group of islands in the straits separating New Guinea from Australia. They practice a very complicated detailed exact form of mummification that Smith proved was exactly like that known at one stage in Ancient Egypt. Another hyperdiffusionist was Ragland LORD Raglan; in his book "How Came Civilization" (1939) he wrote that instead of Egypt all culture and civilization had come from Mesopotamia[11]. Hyperdiffusionism after this did not entirely disappear, but it was generally abandoned by mainstream academia. Even so, the idea still exists and is regularly discussed and new evidence in support of it frequently comes to light.

Heyerdahl was not necessarily a Classical Diffusionist but rather a great scholar and explorer with Diffusionist leanings.

We ourselves are Hyperdiffusionists with three heads i.e. we trace all ancient civilization to Egypt, the Levant (Israel, Aram, Philistines, Phoenicians, etc.), and Mesopotamia (Assyria, Babylonia) and see the three centers as in many ways one cultural continuum. Parallels existed between the Ancient South Americans and the Egyptians and the Ancient Chinese and Japanese and Vedic India, etc. In both Egypt and Inca Civilization Stone pyramids and stepped pyramids being interred within were found in the desert along rivers and aligned with cardinal points with the deceased. Mummies with food offerings were common in the ancient world including South America. Similar looking stone masonry was found all over the world. The artificial elongation of skulls was practiced in Egypt, South America, and elsewhere. Most ancient cultures worshipped the sun and believed in a god who dies and is resurrected.

Pertinences of Hyperdiffusionism to Locating the Ten Tribes

And What has this got to do with the Ten Tribes? Our understanding is that the Assyrians conquered the Ten Tribes of Israel at which time they had some control over most of the civilized world. The Assyrians used Philistine (Minoan) and Phoenician ships to transport a portion of the Israelites to their colonies in Spain, Gaul, Ireland, Britain, the North Sea region, and Scandinavia[12]. In these regions the Israelites were ruled over by Edomites who were associated with Assyria. Other Israelites were taken overland to areas in the

north such as Mannae, Media, and neighboring regions. Here too, Edomites ruled over them. The control and exploitation of natural resources such as tin, copper, etc., and to grow wheat, raise horses, etc., were among the reasons for this transportation. Eventually the Israelites in most areas achieved some degree of independence. Those in Media and its regions even managed to take control of the Assyrian Empire for a short while. They later moved in waves of migration to the west where they merged with their brother Israelites who had gone before them. We prove this scenario from the Bible, from mythology, historical chronicles, and archaeological finds. Despite the evidence there may be those who have problem in accepting this picture due to its comprehensive scope and geographical extent. A Diffusionist or Hyperdiffusionist understanding of Ancient History places what we are saying in a proper perspective showing at the least that it is feasible.

Thor Heyerdahl, and Azerbaijan

In the 1990s Heyerdahl began propagating his belief that at least a part of the inhabitants of Ancient Norway had come from Azerbaijan. He said that there are ancient petroglyphs in both Azerbaijan and Norway that are identical and depict types of boat. People from Azerbaijan had employed collapsible boats made of animal skins to navigate the river systems of Russia and reach Scandinavia. Heyerdahl asserted[13]:

Such a boat is mentioned in early Norwegian sagas written down by the Icelander, Snorre Sturlason, before his death in 1241, ... According to the saga, the Viking kings descended from Odin, an immigrant hierarch who came in a vessel called Skithblathnir (Skidbladner) which could be folded together like a cloth. Odin came from the land of the "Aser", and is, therefore, frequently referred to as "Asa-Odin". The legendary land of the people known as Aser is given a very exact location in Snorre's saga as east of the Caucasus mountains and the Black Sea.

From there, according to the same saga, Odin, owner of the foldable boat migrated with all his people northwestwardly through Russia, Saxland, and Denmark into Sweden where he died and lay buried in a huge funerary mound at Sigtuna. ... in the 5th century B.C., the Greek historian, Herodotus, described such marvelous foldable boats used precisely in the area referred to in Asa-Odin's saga as the home of the Aser, namely the land of the present day Azeri and Armenians.

In this area, Herodotus wrote, traveling merchants used boats built with a framework of wood and canes covered with skin, and of such great size that they carried one or more donkeys in addition to crew and cargo. They navigated down river to Babylonia where they sold their merchandise and the framework (wood), then they folded the skins and loaded them on the donkeys for their return upstream in preparation for the next voyage.

The Azeri could easily have sailed across their inland sea to the great centers of civilization

in antiquity and up the river Volga which was navigable past present-day Moscow to its sources which are suspiciously close to the sources of the river Dvina which empties into the Baltic Sea at Riga, where the first Christian Norwegian Viking king, Olav Trygvason, was born.

Azerbaijan encompasses the region of Ginzak identified in the Talmud (Yebamot 17) as Gozan which was one of the places the Ten Tribes were exiled to (2-Kings 17:6). In this area once dwelt the Gaeli-Cadussi also known as Naphtali and pertaining to the Israelite Tribe of Naphtali. The Apocryphal Book of Tobias records Israelites from the Tribe of Naphtali once dwelling in this area. We have shown in "The Tribes"[14] that the Tribe of Naphtali did come to be dominant in Norway. Whether they got there as Heyerdahl explained is one thing that may yet be debated. The fact is that in this case, and apparently also in others, he was correct concerning the actual migration.

Dan and Naphtali in Scandinavia

In "The Tribes" we explained how those Israelites in the region of the Cadussi were from the Tribe of Naphtali. They moved to the north where we trace their migrations and show how they were accompanied by a group from Dan. Dan and Naphtali were full brothers, the sons of Jacob and Bilhah. They became identified with the Naphtalites, who were named after Naphtali, and otherwise known as "White Huns". At one stage the Naphtalites were federated with the Huns though ethnically different. The Huns invaded and conquered Scandinavia and the

Naphtalites accompanied them. They settled in Norway and Denmark merging with descendants of Israel who were also from Dan in the case of Denmark. These events led to overpopulation and the Viking excursions overseas to France, England, Ireland, and even attempted settlements in Greenland and North America.

Odin and Edom

Snorre Sturlason in describing the movement northward said they were led by Odin. The name Odin was given to a god who was known to have a hundred other names. Odin in Germany was also known as Woten. The name Odin may have been a form of "Edom". One of the other names of Odin in Germany was Koz which in the Land of Edom (Idumea) in the Middle East to the southeast of Israel is the name of the national deity. The name "Koz" may be a dialectical form of the name Esau. Esau was the brother of Jacob. Esau was also known as Edom (Genesis 25:30). Edom under the name Esoos had been worshipped by the Phoenicians of Tyre part of whose population were Edomites. Esau was known as Esus in the west and was worshipped in Celtic areas such as Gaul and West Germany. The female companion of Esus was "Rose Merte" whose name literally means "Edom [the Red One] the marvelous". The worship of Esus was transmuted into a cult dedicated to Odin. [Esau in the Middle East was also worshipped by the Nabatean Arabs who called him "Dusharra" or "Lord of Shara"

meaning Seir. The Greeks adopted his worshipped under the name "Dionysus" or "Bachus".]

Odin or Votan in Mexico?

Enthusiasts have identified Odin with the Maya God "Votan" in Mexico[E1]. Votan is equated with other similar deities under different names in southwest North America, Central, and South America. Scultures depicting non-Amerindian, bearded types have been found at La Venta (Olmec), Chichen Itza, Maya), Monte Alban (an expansionist state in south Mexico, 100 BCE - 200 CE) , and other sites. This deity was credited with having brought to the natives all the benefits of civilization. He is usually described as having been a white man.

The Prophet Amos and the Edomite Role in Exiling the Ten Tribes

Amos chapter 1 describes the Israelites from the Ten Tribes being exiled by the Assyrians through Phoenician and Philistine proxies. The Phoenicians were the inhabitants of Tyre, the Philistines of Gaza Ashdod, Ashkelon, Ekron, and "*the remnant of the Philistines*". The Philistines may be identified in archaeology through so-called "Minoan" and "Mycenean" findings. The Phoenicians of Tyre were partly of Edomite descent. Both Tyre and the Philistines are condemned for turning the exiles over to Edom. Edomite entities were to be found in Idumea to the southeast of Israel and also in Northern Syria and Mesopotamia. They co-operated with the Assyrians

and apparently oversaw the resettlement of captives including those from Israel.

Amos 1:
6 Thus says the LORD,
For three transgressions of Gaza and for four I will not revoke its punishment, Because they deported an entire population To deliver it up to Edom. 7 So I will send fire upon the wall of Gaza And it will consume her citadels. 8 I will also cut off the inhabitant from Ashdod, And him who holds the scepter, from Ashkelon; I will even unleash My power upon Ekron, And the remnant of the Philistines will perish, Says the LORD God.
9 Thus says the LORD, For three transgressions of Tyre and for four I will not revoke its punishment, Because they delivered up an entire population to Edom And did not remember the covenant of brotherhood. 10 So I will send fire upon the wall of Tyre And it will consume her citadels.
11 Thus says the LORD, For three transgressions of Edom and for fourI will not revoke its punishment, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever. 12 So I will send fire upon Teman And it will consume the citadels of Bozrah.

Edomites Present Among Israelite Populations

Edomites supervised the resettlement of Israelites from the Ten Tribes in their places of exile. Eventually the Israelites asserted their independence. Edomites however remained among them and influenced them. There are those who hate the Jews and accuse them of being of Edomites descent. There may well be a minority of Edomites amongst the Jewish people since this possibility was allowed for by Scripture.

Exodus 23: 9 You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were [strangers in the land of Egypt.

Deuteronomy 23:
7 You shall not detest an Edomite, for he is your brother; you shall not detest an Egyptian, because you were an alien in his land. 8 The sons of the third generation who are born to them may enter the assembly of the Lord.

Nevertheless they who accuse the Jews of being Edomites often dwell in Israelite Lands and intend it as a slur. We may rightly suspect such types as themselves being of Edomite descent since they often fit other Edomite criteria[15].

End Notes to Chapter 5:

[E1]. "Votan" means "heart!"

The name "Votan" otherwise literally means 'heart', and he was known as "the heart of the people." There is no problem here however of also identifying Votan with Odin: Already existing names from foreign parts were usually re-interpreted by Ancient Peoples according to meanings their sounds implied in the native languages.

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Chapter 6
ISAIAH 49 and the Ten Tribes

THE JEWS CONSOLED

ISAIAH now turns his attention again directly towards the Jews from the Tribe of Judah.

Isaiah 49:
13 SING FOR JOY, O HEAVENS, AND EXULT, O EARTH; BREAK FORTH, O MOUNTAINS, INTO SINGING! FOR THE LORD HAS COMFORTED HIS PEOPLE, AND WILL HAVE COMPASSION ON HIS AFFLICTED.

God will have compassion on those of his people who were afflicted. He will comfort Judah.

Isaiah 49:
14 BUT ZION SAID, "THE LORD HAS FORSAKEN ME, MY LORD HAS FORGOTTEN ME."

Zion stands for Judah and the Jews and for Jerusalem. Jerusalem was the capital of all Israel at first and later of the remnant of Judah. Zion and Jerusalem in Scripture are usually synonymous with Judah.

Isaiah 49:
15 CAN A WOMAN FORGET HER SUCKING CHILD, THAT SHE SHOULD HAVE NO COMPASSION ON THE SON OF HER WOMB? EVEN THESE MAY FORGET, YET I WILL NOT FORGET YOU.

Due to persecutions and oppression the Jews often could have felt as if they had been abandoned. God says it is not so.

Isaiah 49:
16 BEHOLD, I HAVE ENGRAVEN YOU ON THE PALMS OF MY HANDS; YOUR WALLS ARE CONTINUALLY BEFORE ME.

Assisting the Jews and assisting the Zionist aims of rebuilding the Land of Israel embodies the will of God.

Jewish Traitors to their Own People Predicted!

Isaiah 49:
17 YOUR BUILDERS OUTSTRIP YOUR DESTROYERS, AND THOSE WHO LAID YOU WASTE GO FORTH FROM YOU.

The KJ has translated Isaiah 49:17 above according to the simple meaning that the oppressors and destroyers of Judah will depart. Actually, the Hebrew original can also be understood to say that the destroyers of Judah came out from them themselves and so the verse is often traditionally understood and quoted. Instead of THOSE WHO LAID YOU WASTE GO FORTH FROM YOU it can be translated to say "**THOSE WHO LAID YOU WASTE CAME FORTH FROM YOU.**" The enemies of the Jewish people have often found friends and allies amongst the Jews themselves. Every nation has its traitors only the Jews historically were always more vulnerable to treacherous influences since they lacked their own kingdom. Also their real self-interest was often not sufficiently clear-cut even to themselves and wherever

they turned enemies surrounded them. Negative influences from outside were much greater.

Even so vengeance will be taken against those who oppressed the Jews and many peoples who had wronged them will be ashamed of themselves.

The Return of Judah

The exiles of Judah and descendants of Jewish captives shall return to Judah.

Isaiah 49:
18 LIFT UP YOUR EYES ROUND ABOUT AND SEE; THEY ALL GATHER, THEY COME TO YOU. AS I LIVE, SAYS THE LORD, YOU SHALL PUT THEM ALL ON AS AN ORNAMENT, YOU SHALL BIND THEM ON AS A BRIDE DOES.
19 "SURELY YOUR WASTE AND YOUR DESOLATE PLACES AND YOUR DEVASTATED LAND-- SURELY NOW YOU WILL BE TOO NARROW FOR YOUR INHABITANTS, AND THOSE WHO SWALLOWED YOU UP WILL BE FAR AWAY.
20 THE CHILDREN BORN IN THE TIME OF YOUR BEREAVEMENT WILL YET SAY IN YOUR EARS: THE PLACE IS TOO NARROW FOR ME; MAKE ROOM FOR ME TO DWELL IN.

ISAIAH AND THE RETURN OF THE LOST TEN TRIBES

The Lost Ten Tribes will also return. The Jews of Judah will meet the return of the Lost Ten Tribes with mixed reactions:

Iisaiah (49:21) describes how the Jewish people upon seeing masses of Lost Israelites returning to the Holy Land will have a serious question:

Isaiah 49:
21 Then you will say in your heart, Who has begotten these for me, Since I have been bereaved of my children And am barren, an exile and a wanderer? And who has reared these? Behold, I was left alone; From where did these come?

In other words, the Jews will ask where were all those now identified as Israel when the Jews needed help and were alone?

On the one hand those few people among the Gentiles who have helped the Jews have more often than not belonged to the Lost Ten Tribes. On the other hand these nations were powerful and rich ones and they could have done much more to help than they did. There were times even when the Lost Ten Tribes had acted as the adversaries of Judah.

A reflection on this future conundrum is provided by a passage in the Zohar.

"The Zohar" is a collection of writings mainly purporting to transcribe the ethical and mystical teachings of certain Talmudic Sages of the 100s CE. Some modern scholars now claim it was written in Spain in the 1270s CE when it was first revealed. This claim appears to be mistaken. Some re-writing however of much older material may have taken place. Previously "The Zohar" was thought by savants to be the culmination over many decades, even centuries, of

a continuous editing process of mystical works. The present general orthodox view is that it was written close to the events it purports to describe, i.e. around the 100s CE. The Zohar certainly does reflect ancient traditions and insights of a primordial nature.

Most Orthodox Jews who study "The Zohar" consider it to be inspired. It contains observations of value for the understanding of Scripture and also concerning the LOST TEN TRIBES. The Zohar (Breishit, VaYechi, 88m, Sulam edition) comments on the expression "**Who has begotten these for me**" in the verse we are here concerned with (Isaiah 49:21). The Zohar notes an emphasis in the question on the Hebrew word "EYLEH" i.e. "these'":

The verse says:

Isaiah 49:
21 Then you will say in your heart, Who has begotten these for me, Since I have been bereaved of my children And am barren, an exile and a wanderer? And who has reared these? Behold, I was left alone; From where did these come?

The Zohar emphasizes the emphasis on the word "these": "Who has begotten these... who has reared these? ...where did these come?"

The Zohar then refers back to the time when the Patriarch Israel was about to die and his son Joseph had brought his grandsons, Ephraim and Manasseh, to him to receive a final blessing.

"WHEN ISRAEL SAW JOSEPH'S SONS, HE SAID, WHO ARE THESE?" (Genesis 48:8).

[Said Rabbi Yehudah bar Shalom, "And why did he did he not recognize them?" Had he not been familiar with them?... "And now he asks, Who are these?"..."But rather he must have foreseen [through Divine Inspiration] Jeroboam son of Nebat and Ahab son of Omri [both future kings of the northern separated Ten-Tribes of Israel] who would arise from Ephraim and worship idolatry" Midrash Tanchuma, VaYichi,6.]

The Zohar relates:

"Rabbi Abba began to explain [the above question of the Patriarch Israel, "Who are these?"] by relating it to [the verse in Isaiah 49:21] "then will you say in thy heart: `Who has begotten these for me?': What does this verse imply? -That the Heavenly Patriarch Israel foresaw the Children of Israel assembling before him in the future:

Isaiah 11:
11 In that day the LORD shall set his hand again the second time to recover the remnant of his people which shall be left FROM ASSYRIA, AND FROM MITSRAYIM, AND FROM PATHROS, AND FROM CUSH, AND FROM ELAM, AND FROM HAMATH, AND FROM THE ISLES OF THE SEA.

The above place names are those to where the Lost Ten Tribes were taken or went shortly after their Exile. Isaiah continues to speak of the ingathering of the Lost Tribes as well as that of Judah and of reconciliation between the Lost Tribes and Judah:

Isaiah 11:
12 HE WILL RAISE AN ENSIGN FOR THE NATIONS, AND WILL ASSEMBLE THE OUTCASTS OF ISRAEL, AND GATHER THE DISPERSED OF JUDAH FROM THE FOUR CORNERS OF THE EARTH.
13 THE JEALOUSY OF EPHRAIM SHALL DEPART, AND THOSE WHO HARASS JUDAH SHALL BE CUT OFF; EPHRAIM SHALL NOT BE JEALOUS OF JUDAH, AND JUDAH SHALL NOT HARASS EPHRAIM.

The question concerning these therefore refers to the Lost Ten Tribes (Ephraim) in the End Times. Fiction between Judah and Ephraim will cease but until then it will have existed.

The Zohar goes on to explain Isaiah 49:21, the question:

> `WHO HAS BEGOTTEN THESE FOR ME?'
>
> And they shall assemble together and be mutitudinous; the Divine Presence [i.e. Heavenly Israel] will wonder and ask, `Where did you all come from? `And is it not possible that there exists amongst you someone blemished, of foreign seed?'
>
> "They will answer, `We are all your sons. There is no foreigner amongst us'.
>
> "And they will divide off from each other. The foreign non-Israelite element will voluntarily separate from them, and they [i.e. the returning Israelites] will become circumcised, and convert, and these converts will return with [and to] Israel, and they shall be one."

In other words the Zohar says that the returning Israelites will be renew the Covenant and be re-united with "Israel" meaning (in terms of the Zohar) with the Jewish people. In Biblical terms "Israel" can mean all of the 12 tribes together or it can mean the "Lost Tribes" (Israel) as distinct from Judah or (as in most of the Book of Ezekiel) it can stand for the Jews and Judah alone. In religious terms "Israel" can mean those of Israel who did not lose their identity meaning Judah. In this case members of the Lost Ten Tribes will be rejoined to the spiritual reality of Israel represented by the Jews of Judah.

The Zohar states above that the non-Israelites will have to be separated out from the real returning descendants of Israelites. The non-Israelites referred to in this case are of a specific type that never really wanted to belong to Israel anyway. They belong to the "mixed multitude". The real and proper attitude that will hold towards the non-Israelite stranger (who previously of his own volition had joined himself to Israel) will be to accept him as a full-fledged citizen as stated in the Book of Ezekiel:

Ezekiel (ch.47) spoke of the future apportionment of the Promised Land amongst the Twelve Tribes of Israel in the Messianic Era. The area spoken of includes modern day Syria, Lebanon, Jordan, and Israel, and additional parts of neighboring lands. This final re-division of the Land takes place after certain physical geographical and climatic changes occur. Ezekiel also speaks of apportioning The Land to "*the strangers [i.e.*

non-Israelites] that sojourn amongst you": The strangers who identify with you will be counted as the same as you.

Ezekiel 47:
21 "So you shall divide this land among yourselves according to the tribes of Israel. 22 You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel. 23 And in the tribe with which the alien stays, there you shall give him his inheritance," declares the Lord God.

THE RECOMPENSMENT OF JUDAH

The rest of Isaiah chapter 49 speaks of how God will restore the Jewish people, and vastly multiply their numbers. They shall be honored by rulers of the world, and see their oppressors punished. Those who oppressed the Jews had in effect denied the existence of the LORD God of Israel (v.49:26).

Isaiah 49:
22 Thus says the Lord God, Behold, I will lift up My hand to the nations And set up My standard to the peoples; And they will bring your sons in their bosom, And your daughters will be carried on their shoulders. 23 Kings will be your guardians, And their princesses your nurses. They will bow down to you with their faces to the earth And lick the dust of your feet; And you will know that I am

the Lord; Those who hopefully wait for Me will not be put to shame. 24 Can the prey be taken from the mighty man, Or the captives of a tyrant be rescued? 25 Surely, thus says the Lord, Even the captives of the mighty man will be taken away, And the prey of the tyrant will be rescued; For I will contend with the one who contends with you, And I will save your sons. 26 I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the Lord, am your Savior And your Redeemer, the Mighty One of Jacob.

THE MIDRASH EXPLAINED

The Midrash on Isaiah 49:9 described above said that the Ten Tribes were exiled to three places: Beyond the Sambation River; to within the Clouds of Darkness; and to Daphne of Antiochea.

Sambation River

The Sambation River has a name meaning in Judeo Greek, Ethiopic, and other dialects, "THE RIVER OF SABBATH"[1]. Its original application was probably to the Lower Zab River which is an eastern tributary of the Tigris River. In local dialects the River "Zab" was rendered as "SABATUS"[2] or "Zabitha"[3]. In this region Ptolemy recorded the SAMBATAE people[4] whose name is reminiscent of Sambation. Both Sabatus and Sambat could be attributed the same meaning as Sabbath. "Sambat" means "Sabbath" in different tongues. Here (according to the Map of Ptolemy) was

the city of "Gomara" of Cimmerian Gimri association. This city is located on the site of Sakkiz the Scythian capital. This was the region of Mannae whereto part of the exiled Israelites had been taken[5]. From this first area of the SAMBATAE the Israelite Scythians were to be forced northwards onto the South Russian Steppe lands. The land of southern Russia into which the Scythians moved became known as Scythia. In Scythian times in early Greek settlements at the estuary of the Don River in Scythia the personal name "Sambation" has been recorded[6]. From Scythia the Scythians moved westwards into Europe and the British Isles. A remnant of the Scythians were the Khazars. During the Khazar domination, a city on the site of modern Kiev was called "Sambat"[7]. This in some opinions was the original Asgard where a portion of Scythian-Israelites settled before continuing northward to Scandinavia. The Don and Danaper Rivers were both at some time or other nicknamed the "River of Sabbath"[8]. Abraham Polak in his important study of the Khazars says that early post exilic Jewish Writings referred to the Don River as the Sambation[9]. The name Sambation was understood to be another form of the term Sabbath. From the Don River and the region north of it the Scyths had migrated north and westward partly reaching Scandinavia, which was originally, named Scathanavia[10] in their honor. The River Sambation bordered the area where the Lost Ten Tribes were to be found in.

Ten Tribes in Darkness

The Midrash quoted above was based on the passage: Isaiah 49:
9 Saying...To those who are in darkness, 'Show yourselves.'

This refers says, the Midrash, to those of the Lost Ten Tribes whom the cloud came down upon and covered. Another Midrash (Numbers Rabah 17:16) says that part of the exiled Israelites went to the "Mountains of Darkness" which is a related concept. The Mountains of Darkness were identified by Rashi (on Amos 4:3) with the Mountains of Mannae whereas others equated them with the nearby Caucasus. The Caucasus in the Talmud are nicknamed "The Mountains of Slug" (i.e. "The Mountains of Snow" as the Scythians referred to them[E1]), and identified as an area to which the Ten Tribes were exiled (Talmud Sanhedrin 94a).

Now from those places to which the Lost Ten Tribes were exiled there emerged the Cimmerians, Scythians, and Gothic ethnic groups. There is much evidence that these peoples were either mainly Israelite or that at least Israelites were a significant element amongst them and that the bulk of Israelite exiles were to be found in their midst.

Like the third part of exiled Israelites in the Midrash, so too, were the Cimmerians in Classical Literature to be associated with Clouds, Mountains, or simply regions, of Darkness. A word root "comer" (reminiscent of "Cimmerian") in both Hebrew and Latin even connotes "darkness"[11]! At one stage a

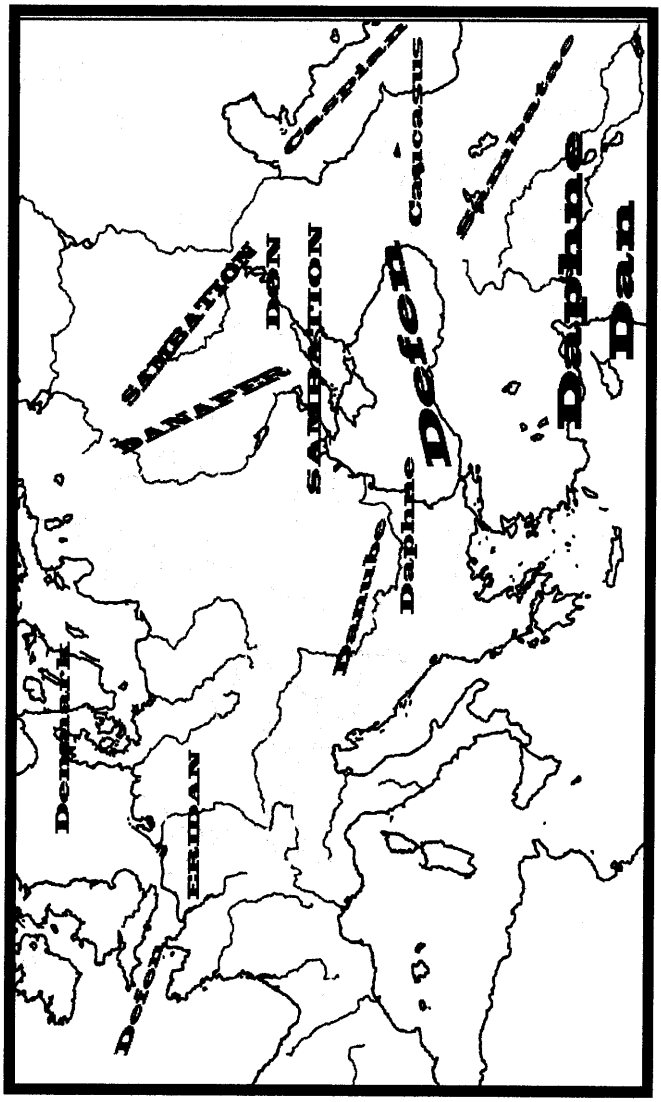
portion of the Cimmerians were to be found in the Crimean Peninsula. At that time the climate was much wetter in the Crimean region than it is now and the area was apparently always cloudy. In Latin Literature there existed a phrase "Af tenebrae Cimmeriae" meaning "Cimmerian Darkness" and applied to the Crimea[12]. The bulk of the Cimmerians via the Balkans entered Europe and moved westward. They are identified in general with the Celts. The name "Celt" has been interpreted as:

> "Meaning "hidden" the word which gives us the Irish form `ceilt', i.e. concealment or secret, and the word which gives us the English word "kilt""[12].

The Scottii from Scythia reached Ireland and from there went to Scotland and were counted as Celts. Their name ("Scotoi") in Greek was understandable as meaning obscure or hidden[13]. In Britain and Brittany (Gaul) lived a people called Ostrynimians by the Carthaginians and Phoenicians and this name also is said to mean hidden[13] from the Hebrew root "sater".

The god Saturn who allegedly reigned in the British Isles too has a name derivable in Hebrew from the same root ("sater") and connoting the "hidden god". Pagan writers identified Saturn with Israel. The midrash says that a portion of the Lost Tribes was hidden by the Clouds of Darkness. "Isle of Mists" was one of the names of Ireland in their own traditions. We find indeed amongst the Celts (especially those of Britain) terminology that relates them to the associated

concepts of hidden, clouds, and darkness. This could be dismissed as coincidental were it not for the fact that too numerous other proofs from all fields point in the same direction.



Amongst the Celts, the Cimmerians are specially linkable with the Galatian section and even more especially with the Cimbri of Scandinavia and the Cymry of Britain. The Cimmerians have also been equated with the Western Celts on the whole.

The Orphic Argonautica (supposed ca.500 BCE) placed the Cimmerians far away in the north somewhere in the British Isles:

"Cimmerii who were hidden from the sun rising by the mountains of Ripaeus in Britain near the vicinity of Hades[14]...

"....far away in the north on the way to the Iernian [Ireland] islands[15].. ".

Homer (in the "Odyssey" 11;19) mentioned,

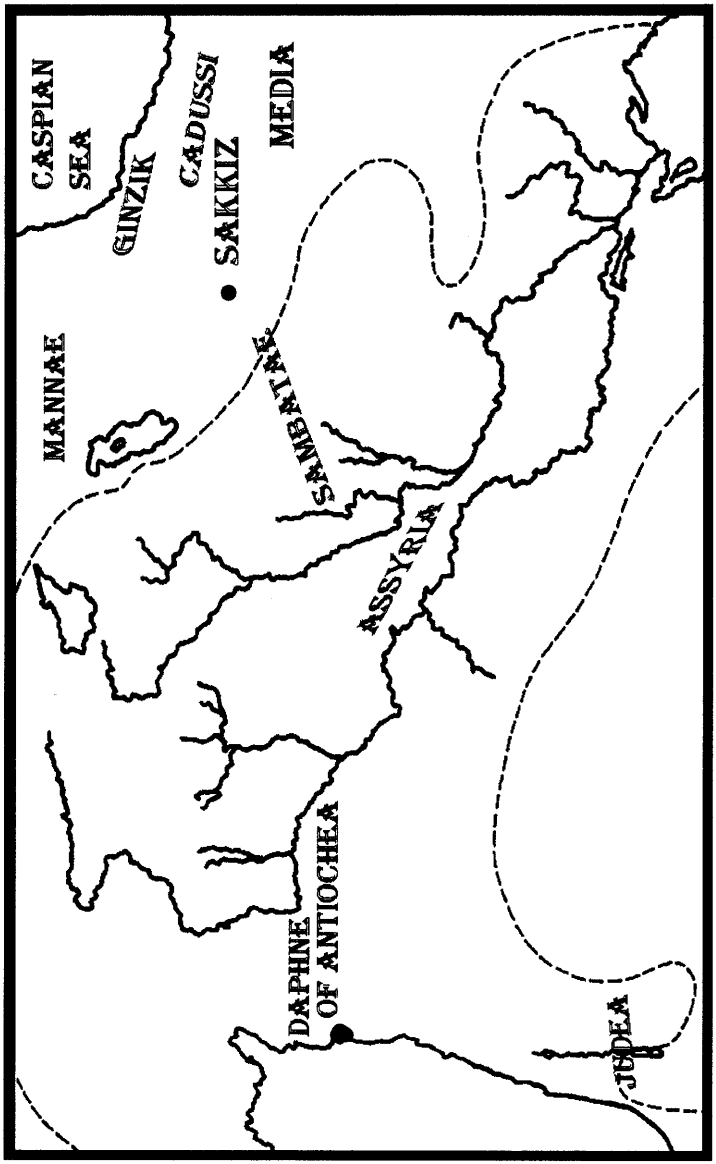
> "The deep sea of Oceanos [i.e.The Atlantic Ocean] which is the World's boundary. There is the city of the Cimmerian people. Night is forever spread over these unhappy mortals".

It is generally agreed that both these above passages are placing Cimmerians in Britain and it was be noticed that both use expressions implying darkness or hiddenness.

Plutarch seems to have identified the Cimmerians with the Cimbri of Scandinavia and the North Sea coast as did other Roman writers. Plutarch says of these Cimmerian descendants:

> "Part of them still inhabit the remotest regions upon the outer Ocean. These... live in a dark and woody region hardly penetrable by the sunbeams...their days and nights being

equally continuous, they divide their year into one of each (Plutarch: "Caius Marius").



A.W. Whatmore also noted the linkage in Classical works of the Cimmerians with the Dark in the

Caucasus, in Crimea, in Britain, and in Scandinavia[16]. So closely associated were the Cimmerians with darkness that a people in Italy, near Lake Arverno, who lived by robbery and dwelt in dark caves, were also named Cimmerians[17].

Denmark was settled at one stage by the Cimbri descendants of the Cimmerians and then later by the Danes from the Israelite Tribe of Dan. This overlapping of Cimbri with the Danes of Dan is interesting. A Midrash commented on the Tribal Order of Marching forward in the Wilderness when the ancient Israelites had escaped from Egypt yet still had not been allowed to enter the Promised Land. The Midrash infers that this positioning was indicative of future developments. The Position of Dan, says the Midrash (Numbers Rabah 2), "*was in the north, whence darkness comes*".

Cimbri and the Bull Cult

The Cimbri, claimed Plutarch, in their migrations carried a metal bull with them[18]. The Cimbri in Scandinavia are known to have had a bull cult of Mediterranean origin[19]. The Israelites in the Wilderness were punished for making a golden bull calf (Hebrew: "aegel") which they intended to go before them in their wanderings (Exodus 32:1 4). Excavations in the area of northern Israel have unearthed metallic statuettes of bulls that are dated to the period of Israelite occupation prior to their exile[19]. King Jeroboam from the Tribe of Ephraim was the first king of northern Israel after it broke away from the south. He set up a bull calf cult with golden statues and cultic centers at Dan and in

Beth-el (2-Kings 12:28-29). These golden images, according to one source, were later smashed. They may have been exchanged for metallic ones. Sargon, the Assyrian king after defeating northern Israel said, "*I counted the gods on whom they trusted as spoil*"[20]. The statue at Beth el (Beth Aven) was captured by the Assyrians and "carried unto Assyria" (Hosea 10;6). The Cimbri practice of carrying a metallic bull with them may have been a carryover from their North Israelite paganism. The Cimbri were later to be found throughout Scandinavia[21] especially in Denmark Jutland, which Procopius ("Gothic Wars 2.1.7) referred to as "Brittania" whereas the isle of Britain (home of the British Cymry) he called "Brittia". Part of the Cimbri reached Holland in their wanderings and there too the presence of a tribe of "Bretons" was reported (Pliny N.H.4;17)[22].

The North American Connection

Isaiah (ch.49) placed the Lost Israelites in "Isles of the Sea" and said they would establish a "Brit-Am" i.e. A People's Covenant or Commonwealth. Whatmore (1913) showed that in Classical Literature the Islands of Britain were considered the edge of the world, the last section of Scythia, and associated with Cimmerian darkness. The same characteristics were ascribed to Scandinavia and then later Scandinavian writers said the same things about North America wherein Viking Scandinavians attempted to settle! Leif Ericson in the 1100s CE visited the coasts of North America and an effort at colonization was made. A Chronicle of the

event gave the names Helluland, Markland, and Vinland to the countries visited. Whatmore equated "Markland" with North America[23]. After drawing parallels between the Danish Norwegian word "merke" and the Russian "mrak", he said that the name "Markland" (given to North America) signified DARKNESS. The Scandinavian Chronicler was continuing the Classical tradition and Whatmore concludes that "Markland" (i.e. the name given to North America), *"is quite as likely an echo of the dark Kimmerian world"*[24].

Kedar and Darkness

Another word for "dark" in Hebrew is Kedar. "Kedar" was a son of Ishmael (Genesis 25:13). Part of the sons of Kedar assimilated amongst the Arabs, others became the Kidarites who were once important in Central Asia. We have explained elsewhere how descendants of Kedar also reached North America and intermarried with the Red Indians.

In Biblical and Rabbinical tradition the Lost Ten Tribes or at least a portion of them were associated with Darkness, Clouds, and Concealment in general. Both linguistically and conceptually these same attributes were attached to the Cimmerians and to those who emerged from them. Proofs from other fields confirm that these same entities were descended largely from Israel.

ISAIAH 46 (NASB):
27"But as for you, O Jacob My servant, do not fear, Nor be dismayed, O Israel! For, see, I am going to save you from afar, And your descendants from the land of their captivity; And Jacob will return and be undisturbed And secure, with no one making *him* tremble. 28"O Jacob My servant, do not fear," declares the LORD, "For I am with you. For I will make a full end of all the nations Where I have driven you, Yet I will not make a full end of you; But I will correct you properly. And by no means leave you unpunished."

One of the places to which the Ten Tribes were exiled was Habor (2-Kings 17:6) which lay by a River (modern Khabor in Iraq) of the same name. For the ancient Sumerians of Mesopotamia, the "Hubur" (i.e. Habor) had been a mythical river in the west over which the dead had to cross[25]. Procopious (in the 500s CE) reported that fishermen on the coast of Gaul in the north were traditionally exempt from taxation since they had the task of rowing the souls of the dead across the Channel to Britain. In Classical Literature Britain was known as the "Isle of the Dead" and Saturn (Dis Pater, the god of the dead) was said to rule there. On the Metaphysical level these notions fit Britain being the Place of the Lost Ten Tribes who in some late Jewish traditions had been taken away to an inaccessible place and their whereabouts was a mystery.

The Celts believed in two worlds: This world and the "otherworld",

> "A constant exchange of souls took place between the two worlds: death in this world took a soul to the Otherworld; death in that world brought a soul to this world"[26].

These notions were appropriate for Israelites who had been uprooted from one sphere of existence and artificially transplanted into another, stranger, one.

Jewish and Biblical sources indicate that it will be difficult for all of the Jews to accept the Lost Israelite Identity of their brothers from the Ten Tribes who were exiled by the Assyrians. Even so, it is these very sources that provide some of the most telling evidence. Despite everything it will be Jews who will bring the Lost Ten tribes back. To some extent Jewish notions complement those held by the Israelite Celts who were associated with dolmens and other Megalithic monuments and these too reveal a linkage between ancient Israel and the extremities of northwest Europe. Much of the population of Britain is of Celtic origin. Even most of those who are considered Anglo-Saxon are probably more Celtic than anything else.

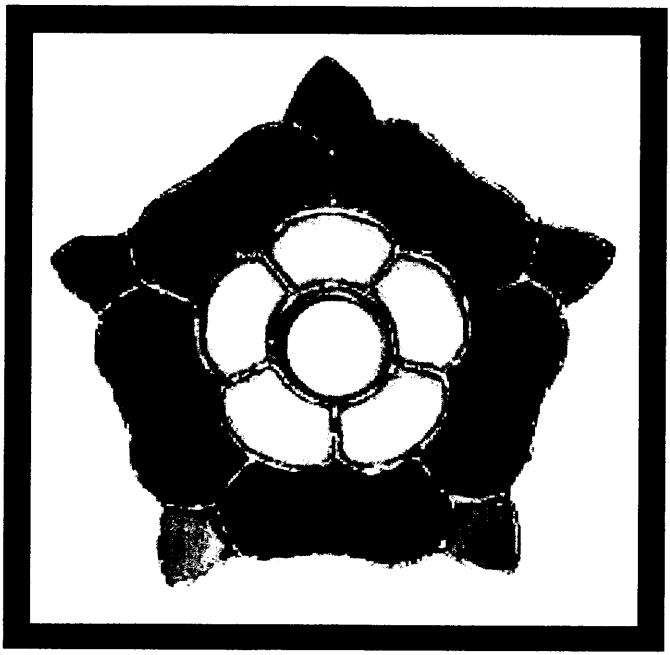
THE RED AND WHITE ROSE OF ISRAELITE ENGLAND

The Zohar makes additional remarks of significance concerning the Northwest European identity with Israel and amongst other matters speaks of a rose of alternate red and white petals which symbolizes Israel:

In the beginning of the "Zohar" it says:

> **"`As the rose among the thorns, so is my love among the maidens' (Song of**

Solomon 2:2): What is the rose: It is the Assemblage of Israel, the Community of Israel. For there is a rose (above) and a rose (below). Just as the rose which is among the thorns has red and white, so does the Assemblage of Israel have justice and mercy. Just as a rose has thirteen petals, so does the Assemblage [Hebrew: "Knesset"] of Israel have thirteen measures of compassion encompassing it on all sides. "...Five strong leaves surround the rose...

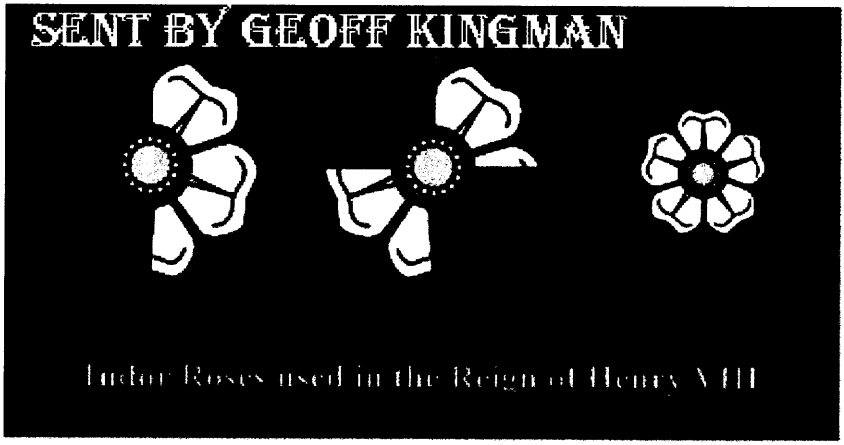


In ENGLAND BETWEEN THE YEARS 1450-1485 there occurred a series of civil wars, known as "Wars of the Roses" between the rival Houses of York and

Lancaster. Each side was represented by a rose, York by a white rose, and Lancaster by a red one. At the end of the struggle a partly Welsh adventurer named Henry Tudor became king. Henry claimed to unify in his person the two rival sides. He chose as his symbol a rose with both red and white petals (i.e. a large red rose with a smaller white rose overlayed on it) and with five green leaves around it. Paintings from Elizabethan times show that there then existed in England a real breed of rose that looked like this[E3]. This rose, unbeknown to Henry, was (says the above-quoted Zohar) the symbol of Israel. Henceforth the "Tudor Rose" with its red and white petals became the symbol of the English monarchs and therefore of England itself. It still is an official symbol of Britain. The Tudor Rose admittedly has only ten petals whereas the "Rose of Israel" described in the Zohar has thirteen but then England being dominated by the tribe of Ephraim represents only ten out of the original thirteen Israelite Tribes[E4].

Henry Tudor was a great man: He came from a Ruling House legendarily connected with King Arthur and he may have been descended (as some believe) from King David. "He has been called the Solomon of England". He asserted the independence of England from Europe. The history of modern England as an outwardly looking independently minded great nation begins with him. His reign marks the beginning of that period in which the blessings promised to the seed of Israel would be realized in the British and British

descended peoples! Under the Tudor monarchs, Newfoundland (in Canada) was first settled laying the basis for the "Anglo-Saxon" (i.e. of British-descent) colonization of North America and of the British Empire. The Tudor monarchs broke away from the Roman Church causing a re-orientation of British thought towards the Bible.



The English under Queen Elizabeth-1 (1533-1603) of the House of Tudor also defeated the Spaniards who at that time were the Pre-eminent world power. The Spaniards had sent a vast fleet of immense manned boats to invade England but were beaten due to the English seamens' courage and inspiration and several miraculous changes of the wind and weather. The very elements seemed to fight on the English side. It may be said that Divine Providence became more evident in the Tudor Period. The U.S.A. Congress in 1986 chose the rose as the national flower of the USA. In the precincts of the HOLY TEMPLE in Jerusalem before its

destruction there was a special rose garden situated between the present Western ("Wailing") Wall and the actual Temple (i.e. Holy of Holies, Mishna Middot ch.1). The Presence of God never left the Western Wall. This wall is only a remnant of the wall that surrounded the whole Temple complex. The Temple complex is on the Temple Mount, which must be re-sanctified. The Temple should be re-built. Some sources of Jewish Rabbinical thought say that in order for the Third Temple to be rebuilt the participation of the Lost Ten Tribes is necessary[E5]. The rose garden will have to be re-planted.

End Notes to Chapter 6:

[E1]. The Caucasus as Snowey Mountains

Pliny N.H.4;17 reports that the Scythians called the Caucasis, "Croucasis" meaning, he says, "white with snow". See also the Encyclopedia Judaica "Caucasis".

[E2]. The Tudor Rose and Israel

The Hebrew original in the "Song of Solomon" has "Shoshana" which is translatable correctly as "rose" rather than as "lily" as some translations render it. At all events the Zohar undestood "shoshana" (i.e. "Susanna") to mean "Vered" in Hebrew, i.e. "rose". A book about Jewish mysticism, "The Thirteen Petalled Rose", by Adin Steinsaltz, 1980, U.S.A., takes its title from the above passage in the Zohar.

E3. Dr. Clifford Smyth and the Tudor Rose

Dr. Clifford Smyth of Ulster supplied the present author with color photographs of pictures from the Tudor Period depicting the Tudor rose. Dr.Smyth also forwarded useful information on the subject.

E4. 13 Tribes or 12 Tribes of Israel?

When all of the Tribes, including Levi and Simeon, are counted and the two sons of Joseph, Ephraim and Manasseh, are considered as separate tribes in their own right then the full quorum of tribes is thirteen.

E5. The Tribes to help Rebuild the Temple?

Rabbi Zvi Kalischer as quoted in the book, "Aym HaBonim Smicha. ""Michtav Mi-Eliyahu" by Rabbi Eliyahu Desler also inclines in the same direction. These sources are quoted and discussed elsewhere. They were brought to the author's attention by Israel Feld of Susia, Hebron Mountains, Israel.

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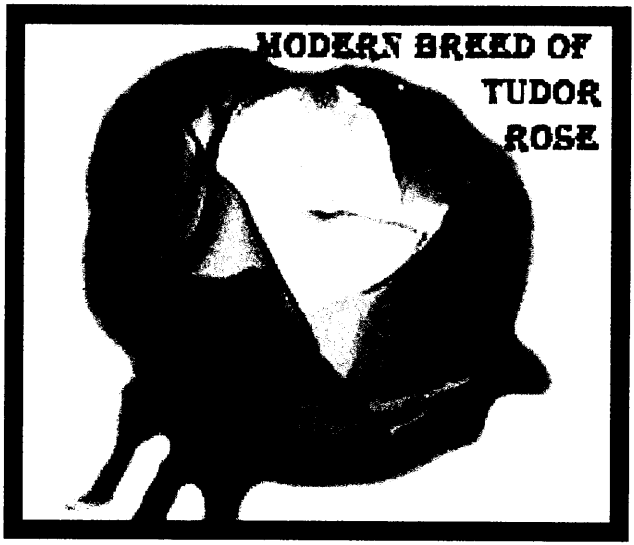
2. Xenophon.
3. Kasdoi p.98.
4. Ptolemy's geography, Map of Region.
5. Amos 4;3: Targum Yehonathan.
6. Schulze, "Samstag", p.379 n.1, "Sambation"on Tanais (Don) River.
7. Jewish Encyclopedia "Khazars".
8. Jewish Encyclopedia "Khazars".
9. Abraham Polak, "Kazaria", (in Hebrew), Tel Aviv, 1951.

10. Pliny N.H. 37;11, Svennung p.66, cf. Zeus p.157 "Scatenauge".
11. Markale p.56.
12. ELLIS, p.9.
13. .La Tour p.244, "Scoti, secundum quosdam, a tenebris adepti".
13.Bochart.
14. Whatmore p.14.
15. J.B.Bury in "Klio" vi, 1906, p.79 ff.
16. Whatmore pp. 13, 40, 212.
17. Markale, Pliny N.H. 3;9.
18. Melin p.291.
19. Schutte p.95.
19. Mazar, 1982.
20. Cogan (Hebrew version, p.104).
21. Melin p.291ff.
22. see also L. G. A. Roberts p.101, who quotes from Hyginus (ch.29,30), Juvenal(15;24), and Martial (xi;3).
23. Whatmore p.49.
24. Whatmore p.49.
25. St.Langdon, "Syria, Gutium, and the Aramaeans", p.219, in Sprechsaal, "Zeitschrift Fur Assyriologie", Strasbourg , 1909.
26. McCulloch p.15.
27. Ellis p.17.
28. M-C p.5.



"In 1985, the United States Senate passed a resolution asking the president to declare the rose as the national floral emblem. On November 20th, 1986, then president Ronald Reagan signed a proclamation certifying the rose as the national flower in a ceremony at the White House Rose Garden."

UNITED STATES SENATE RESOLUTION

"The flower commonly known as the rose is designated and adopted as the national floral emblem of the United States of America, and the President of the United States is authorized and requested to declare such fact by proclamation."

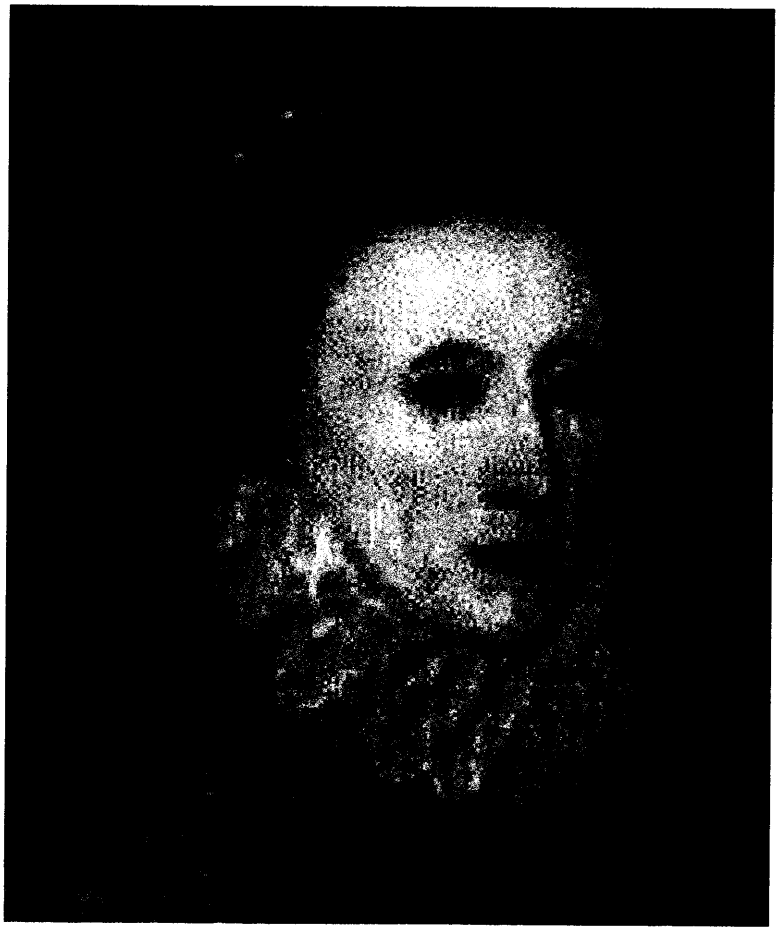
Title 36, Chapter 10, §187

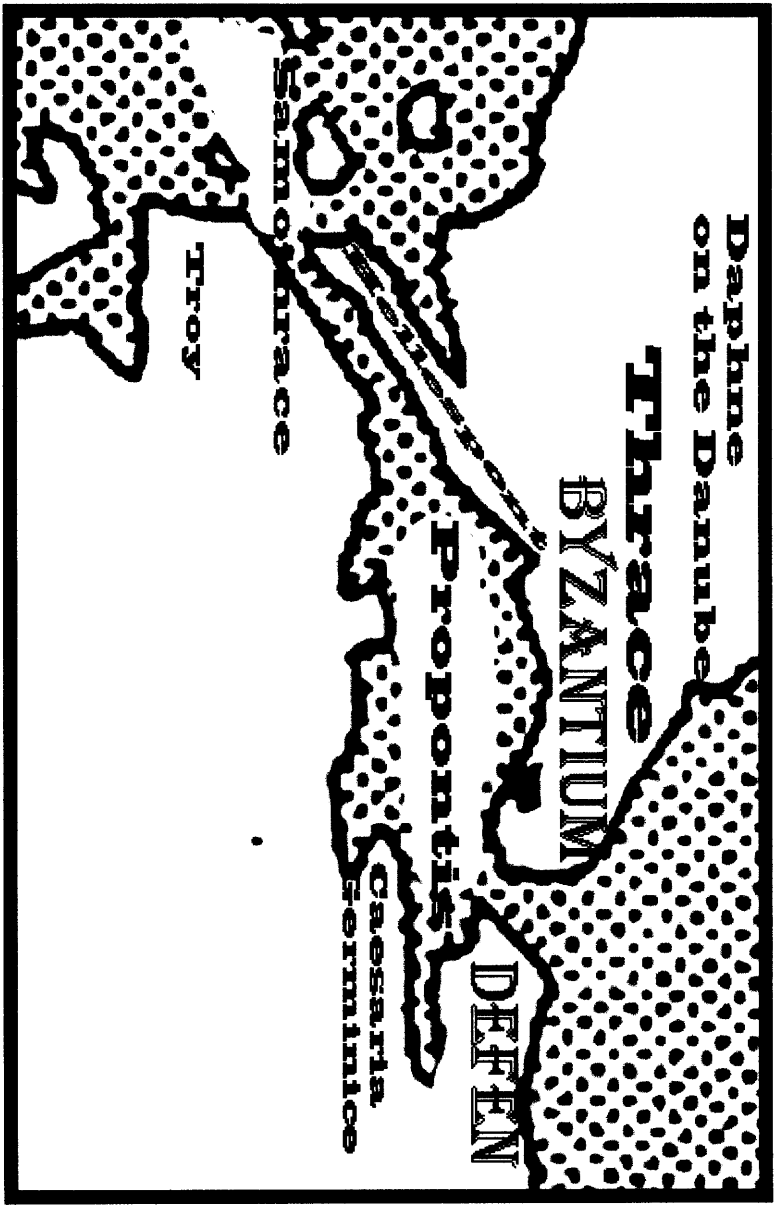
United States Code

Proclamation No. 5574. The Rose Proclaimed the National Floral Emblem of the United States of America.
Proc. No. 5574. Nov. 20, 1986, 51 F.R. 42197, provided:
Americans have always loved the flowers with which God decorates our land. More often than any other flower, we hold the rose dear as the symbol of life and love and devotion, of beauty and eternity. For the love of man and woman, for the love of mankind and God, for the love of country, Americans who would speak the language of the heart do so with a rose.

We see proofs of this everywhere. The study of fossils reveals that the rose has existed in America for age upon age. We have always cultivated roses in our gardens. Our first President, George Washington, bred roses, and a variety he named after his mother is still grown today. The White House itself boasts a beautiful Rose Garden. We grow roses in all our fifty States. We find roses throughout our art, music, and literature. We decorate our celebrations and parades with roses. Most of all, we present roses to those we love, and we lavish them on our altars, our civil shrines, and the final resting places of our honored dead.

The American people have long held a special place in their hearts for roses. Let us continue to cherish them, to honor the love and devotion they represent, and to bestow them on all we love just as God has bestowed them on us.

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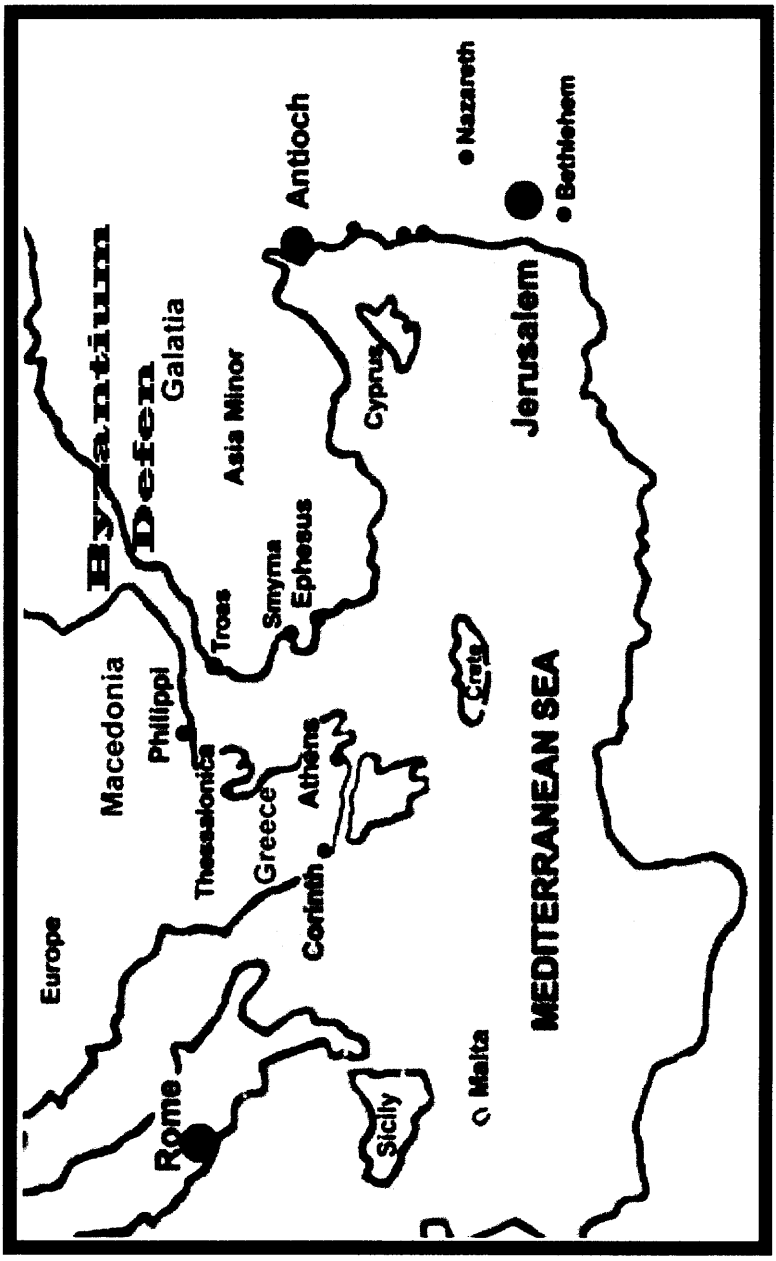
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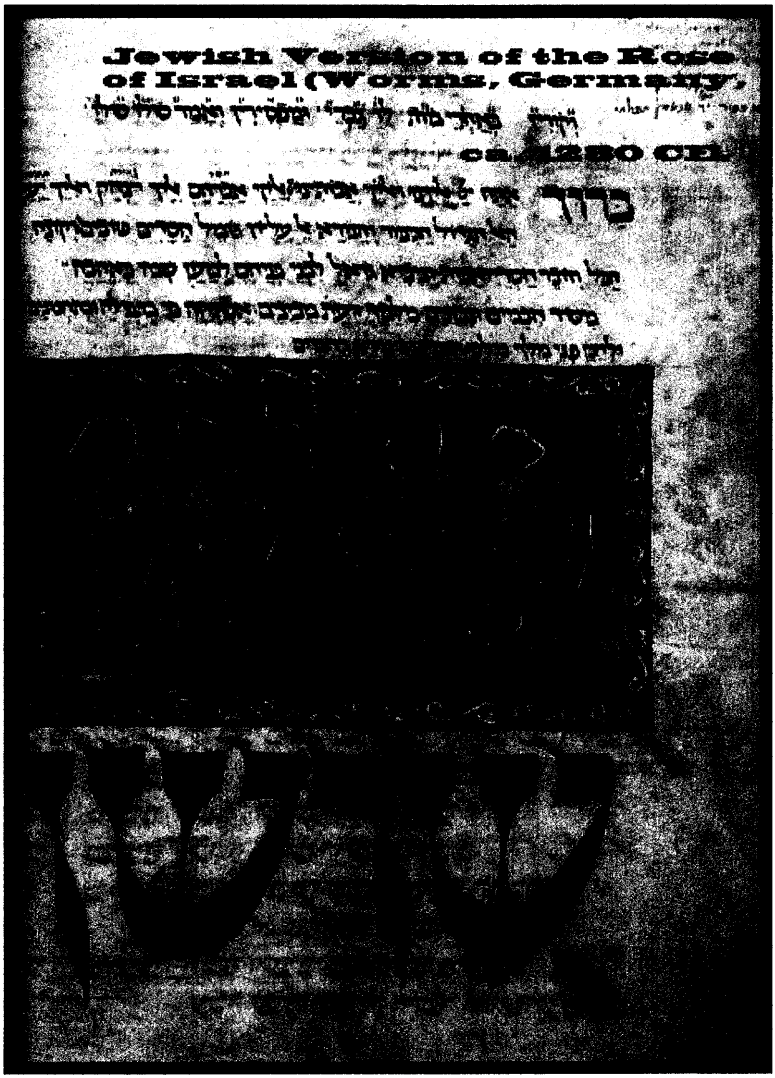


The Rose of Israel as depicted in a Jewish Prayer Book from around 1280 CE in Worms, Germany.

Henry-7 holding what seems to be a natural breed of a Tudor Rose.

Chapter 7
Isles of the Sea. Ireland and Britain

Names for Ireland Confirm Israelite Ancestry!

We saw how Britain and Ireland were the Isles of the sea and otherwise known as "Isles of the Blessed" wherein the Ten Tribes and associated groups were to be found. This is also reflected in the names given to these islands. The Irish gave several names to their country. These appellations are the same as those found in the Bible or in other Jewish sources concerning the locations of the Ten tribes of Israel. Additional evidence confirms the Israelite Ancestry of Irish peoples!

A Noble Island at the Edge of the World in the Book of Isaiah

One of the names of Ireland was "Inis Ealga" signifying the "noble" or "excellent" island[1]. Another name was Crioch Fuinidh signifying the Final or remote country or more literally the Limit of the World. The Book of Isaiah links the Ten Tribes with BOTH end(s) of the world and with the most noble parts of it. e.g

"But thou Israel, my servant Jacob whom I have chosen, the seed of Abraham my friend. Whom I have taken from the ENDS OF THE EARTH and called thee from the most noble parts thereof" (Isaiah 41:8-9).

The Hebrew word translated as "the most noble parts" hereof is "Atzilayah" from the word "Atzil".

This word is related to the Nordic "Aedil" meaning noble. So too, in Exodus 24:11 the plural of "atzil" is translated as nobles, "the nobles of the children of Israel".

Hibernia, Land of the Hebrews

Ireland was known as "Hibernia" which is from the root "Hiber" meaning Hebrew. The Encyclopedia Britannica 1911[2] shows that the earliest known name for Ireland was Iberiu or Iveriu which is virually the same since the "b" and "v" sounds in Hebrew are represented by the same letter. The form "Iberio" was also that most used in Medieval Latin manuscripts such as the writings of St. Patrick.

The Ancient Irish as well as many of the so-called Celtic inhabitants of Western Europe referred to themselves as Hiberi or Iberi meaning Hebrews.

> "The name of Ireland according to Rhys [Celtic Britain p.262] is derived from Iber-land (Hibernia) the land of the Iberians or sons of Iber."

So too, in Highland Scotland two classes existed both in part originally from Ireland, the Scotti and the Hiberi[E1]. The root word "Iber" meaning Hebrew was found throughout the Celtic world. It formed part of numerous place and ethnic names[E2]. In Wales[E3] and Scotland[E4] an alternate form "aber" was used but the meaning was the same. The word "aber" was applied to a ford or crossing and meant the same as the Hebrew "aver" from which is derived the word "Ivri" (also probably pronounceable as "Ibri" or "Iberi") which is translated as "Hebrew".

The Stone of Israel and the Irish Stone of Destiny

The next name was Inis Fail, the Island of Stone, which is the stone of destiny that the Tuatha De Danann (Tribe of Dan) brought with them.

The Tuatha De Danann have a name meaning Tribe of the god Dana or Tribe of Dan. These were a people who ruled over Ireland before the main Irish group (the Hiberi, also known as Milesians) arrived. Inisfail meaning the Island of Destiny, and Inisfalia or Insula Fatalis in Latin was the name used by the Tuatha D'Danann and from this 'Fail' became an ancient name for Ireland. In this respect, therefore, Lia Fail, the Stone of Destiny, came to mean 'Stone of Ireland'. This name Stone of Destiny implies a Divine Purpose attributed to its inhabitants.

The term STONE is linked to the Blessings of Joseph. Jacob (Israel) blessed Joseph:

Genesis 49: 22 Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall.
[49:22 Alternate Translation:
Ben Porat [son of fertility] Yoseph; ben porat [son of power], under the Eye; the daughters marched as one towards [for the sake of] the bull
23 The archers fiercely attacked him; they shot at him and pressed him hard.
24 Yet his bow remained taut, and his arms were made agile by the hands of the Mighty One of Jacob,by the name of the Shepherd, the Rock of Israel.

The expression "Rock of Israel" in Hebrew is more correctly translated as "Stone of Israel". The word translated as stone in Hebrew is "even" as in "The stone [Hebrew: "even"] that the builders rejected has become the chief cornerstone" (Psalms 118:22).

" *...by the hands of the Mighty One of Jacob, by the name of the Shepherd, the Rock of Israel*" (Genesis 49:24). The Hebrew original may alternatively be translated as:

"... This is from the hands of the Mighty One [or Great Bull] of Jacob, from there [comes] the Shepherd, the Stone of Israel".

We see that the concept of a stone [E5] potentially would have had an importance in Israelite Tribal imagery.

Clouds. The Next Name was Isle of Mists.

In an account of the Sages the Place of Clouds was one of three major areas to which the Ten Tribes were exiled.

~Rabbi Berachiah and Rabbi Chelbo in the name of Rabbi Shmuel bar Nachman said: To three places was Israel exiled, one to beyond the Sambation River, one to Daphneh of Antiochia, and one to where the Clouds came down and covered them; in the same way that they [i.e. the northern Israelites west of the Jordan River] were exiled to three places, so too were the Tribes [east of the Jordan River] of Reuben, Gad, and half Manasseh, exiled to three places. When they shall return so

too will Reuben, Gad, and half Manasseh return with them. How do we know all this?
~` From the verse, "SAY TO THE PRISONERS GO FORTH" (ISAIAH 49:9): These are those exiled beyond the Sambation River.
TO THEM THAT ARE IN DARKNESS, SHEW YOURSELVES" (ISAIAH 49:9): These are those whom the cloud descended upon and covered.
"THEY SHALL FEED IN THE WAYS, AND IN ALL HIGH PLACES THEIR PASTURES" (ISAIAH 49:9): These are those who were exiled to Daphne of Antiochea.~'

Daphne of Antiochea was in Northern Syria. It was also known as Hamath which was one of the Places of Exile mentioned in Isaiah 11:11. According to the Irish "Chronicles of Eri" Hamath was the area whence the Assyrians directed the Phoenicians to transport the Hebrew-Gail to Spain. In Spain they were used as slaves. They rebelled and moved to the northwest. After that they moved to Ireland.

The Name "Irlanda"

The name "Irlanda" means the "Land of Ir," who was the son of Mile, and he was the first man of that clan to be buried on the island.

Ir was a name of one of the sons of Judah.

There is also the Hebrew name of Yair. Yair was the ancestor of an important group related to both

Manasseh and Judah. They were known in Ancient Middle East writings as the IARI.

The Iari were also found in Ireland and Scotland. Some version of the names for Ireland may reflect the word root for the Iari.

The Name "Insula Sanctorum" or the "Island of the Saints"

Isle of the Saints or Isle of the Blessed was a concept known in Late Classical Thought. It usually applied to Ireland though in some contexts could also apply to Britain. Jews in the Land of Israel in Roman Times as well as Jews in Arab Lands at a later date had the notion that the Lost Ten Tribes and peoples, such as the Rechabites and Children of Moses, were to be found in the Islands of the Blessed.

"Isles of the Sea" (Isaiah 11:11) Identified as the British Isles

A passage in Isaiah in the New American Standard Bible (NASB) says:

Isaiah 11:
11 Then it will happen on that day that the Lord
Will again recover the second time with His hand
The remnant of His people, who will remain,
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath,
And from the Islands of the Sea.

12 And He will lift up a standard for the nations
And assemble the banished ones of Israel,
And will gather the dispersed of Judah
From the four corners of the earth.
13 Then the jealousy of Ephraim will depart,
And those who harass Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.
14 They will swoop down on the slopes of the Philistines on the west;
Together they will plunder the sons of the east;
They will possess Edom and Moab,
And the sons of Ammon will be subject to them.

Other Translations say more or less the same. This is how we understand it according to the Hebrew:

Isaiah 11:
11 Then it will happen on that day that Adoni [i.e. the
Master, i.e. God] Will once again take possession with His hand of the remnant of His people, who will remain,
From having been drawn out of Assyria, out of Mitsraim, out of Pathros, out of Cush, out of Elam, out of Shinar, out of Hamath,
And from out of the Islands of the Sea.

12 And He will lift up a standard for the nations
And assemble the banished ones of Israel,

And will gather the dispersed of Judah
From the four corners of the earth.

13 Then the jealousy of Ephraim will depart,
And the oppressors of Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.

Note that according to Isaiah 11:13 a certain friction will have existed between Judah and Ephraim right up to the End Times.

We believe we are helping the eventual reunification by spreading knowledge about it and about the present-day identity of the Lost Ten Tribes.

The Transference of the Palestinians by Plane to a Western Region

Isaiah chapter 11 continues and this is how we understand the Hebrew text:

14 Together, They shall fly the PALESTINIANS [Philistines] by plane to the west,
Together they will plunder the Sons of Kedem [the east];
Edom and Moab will be for the taking of their hand
And the sons of Ammon will be subject to them.

Ephraim and Judah (11:13) will work together in transferring the Palestinians to somewhere in the west, possibly to North Africa or Latin America.

Britain as the Isles of the Sea

Concerning the identification of the British Isles as being the Isles of the Sea consider the following extract from Wikipedia:

> Oceani insulae[edit]
> .... islands off the north and west shores of continental Europe were termed (in Latin) the Oceani Insulae or "islands of the Ocean."...
> This term was also used by indigenous sources during the post-Roman period, who also used the term Oceani Insulae [Isles of the Sea] as a term for the islands in the Atlantic and elsewhere. One such example is the Life of Saint Columba, a hagiography recording the missionary activities of the 6th century Irish monk Saint Columba among the peoples of modern-day Scotland. It was written in the late 7th century by Adomnan of Iona, an Irish monk living on the Inner Hebridean island. ... Jordanes, writing in his AD 551 Getica, describes the islands (particularly in the Western Ocean) as "islands of the Ocean"; he named various islands in the North Atlantic, and believed Scandinavia to be one of them.
> Another native source to use the term is the Historia ecclesiastica gentis Anglorum of Bede, written in the early 8th century... As with Jordanes and Columba, he refers to Britain as being Oceani insula or "island of the Ocean".
> Isidore of Seville's Etymology, written in the early 7th century and one of the most popular textbooks in Europe during the Middle Ages,similarly lists Britain ("Britannia"), Ireland ("Scotia" or "Hibernia"), Thule, and many other islands simply as "islands" or "islands of the Ocean" and uses no collective term.

> In the 17th century, Peter Heylin, in his Microcosmus, described the classical conception of the Ocean and included in the "Isles of the Ocean" all the classically known offshore islands: Zealand, the British Isles, and those in the "Northerne Sea".

Another point we have recently come across is the identification of Shinar as one of the places of exile in the verse above (Isaiah 11:11):

Shinar is conventionally identified with the region of Babylon but the term may also refer to Pontus. This was the opinion Yehothan ben Uzziel and other early Rabbinical Commentators. The area of Pontus was in what is now northeast Turkey on the southern shores of the Black Sea.

Pontus was otherwise known as Gamir. This was the region the early Cimmerians (otherwise known as "Gomer") appeared in[3]. Exiled Israelites were amongst them. The Cimnmerians moved westwards, into Britain and neighboring areas, and contributed to the rise of Celtic Civilization.

End Notes to Chapter 7:

E1. Scots and Hiberi as Different Classes of the Same People

> The Scots of the Highlands were a different CLASS of people to those living in the Lowlands. When talking of the Irish Scots (from whom the Highland Scots came) Dr. Moore, in his History of Ireland, notes a CLEAR DISTINCTION: "It is indeed evident that those persons to whom St. Patrick applies the name SCOTS, were all of THE HIGH AND DOMINANT CLASS; whereas, when speaking of THE GREAT BULK OF THE PEOPLE, he calls them HIBERIONACES, -- from

the name Hiberione, which is always applied by him to the island itself." (P. 72).

Similarly, Dr. Wylie mentions that there were TWO DIFFERENT PEOPLES dwelling in Ireland -- the HIBERNI and SCOTI. There was a MARKED DISTINCTION between the two. "The SCOTS ARE THE MILITARY CLASS; THEY ARE THE NOBLES....The latter [the Hiberni] are spoken of as the COMMONALITY, the sons of the soil." (History of the Scottish Nation, Vol. i., p. 281).

Dr. Wylie goes on to say: "St. Patrick often uses SCOTI and REGULI as equivalent terms. To the term SCOTTUS he adds often the word NOBILIS; whereas he has no other appellative for the NATIVE IRISH but HYBERIONE, or HYBERNI GENAE, THE COMMON PEOPLE." (History of the Scottish Nation, fn. p. 282).

Joseph Ritson, in the Annals of the Caledonians, Picts, and Scots, also notes this distinction amongst the Irish:

The distinction between these two nations [Hiberni and Scots] is manifested in an ancient treatise, supposed to have been written by saint Patrick, and entitled his "Confession" or "Apology," in which the SCOTTI, as being the conquerors, masters, and MILITARY MEN, appear as the NOBILITY, or gentry; FILLII SCOTTORUM ET FILIOE REGULORUM; which he repeats, joining, in both places, the SCOTTI and REGULI, as being SYNONIMOUS EQUIVALENT TERMS; and adding, generally, to the name SCOTTUS, that of REGULUS or NOBILIS; whereas he NEVER calls the native Irish anything but HIBERIONOE, as being the

COMMON and ORDINARY PEOPLE. -- Vol. II. Ward D. Laing, Edinburgh. 1828. Pp. 4-5.

[E2]. Celtic Place and Ethnic Names Based on the Root "Iber" meaning "Hebrew"

Gaul (France, Belgium, Netherlands, Switzerland)

Eborica (Navarre, southeast France)
Eborones Belgium
Ebronium (Evre, Mayenne, northwest France.)
Eborovices (Veneti, Gaul)
Eburodunum: also known as Embrun in the French Alps of ancient Gaul.
Evorolocum: in Auvergne, Gaul.
Eborobritum: Beira, Gaul.
Eborobriga: Yonne, in Gaul.
Eboromagus: (in the region of Aude, in Gaul) also known as
"Hebromagus" and close to Narbonne .
Eborodunum: Yverdon, in Switzerland, once dominated by the Celtic Tribe of Helveti.

British Isles:

Eboracensis Comitatus (northeast of Durham in Yorkshire).
Eboracum (York, England).
Hibernia: name for Ireland.
Heber - an ancestral figure in Irish Mythology.
Iberni in southwest Ireland.
Iberni Ocean east of Ireland.
Hebrides: islands off the northwest coast of Scotland, a Celtic region.

E3. Welsh Names Based on the Root "Aber" meaning "Hebrew"

Aberaeron, Aberaman, Aberangell, Aberarth, Aberon, Aberbanc, Aberbargoed, Aberbeeg, Abercanaid, Abercarn, Abercastle, Abercegir, Abercraf, Abercregan, Abercych, Abercynon, Aberdare, Aberdaron, Aberdaugleddau (Milford Haven), Aberdulais, Aberdyfi, Aberedw, Abereiddy, Abererch, Aberfan, Aberffraw, Aberffrwd, Ceredigion, Aberffrwd, Monmouthshire, Abergavenny, Abergele, Abergorlech, Abergwaun (Fishguard), Aberkenfig, Abergwesyn, Abergwili, Abergwynfi, Abergwyngregyn, Abergynolwyn, Aberhafesp, Aberhonddu (Brecon), Aberllefenni, Abermaw (Barmouth), Abermorddu, Abermule, Abernant, Carmarthenshire, Abernant, Powys, Abernant, Rhondda Cynon Taf, Aberpennar (Mountain Ash), Aberporth, Aberriw (Berriew), Abersoch, Abersychan, Abertawe (Swansea), Aberteifi (Cardigan - town), Abertillery, Aberthin, Abertillery, Abertridwr, Caerphilly, Abertridwr, Powys, Aberystwyth, Llanaber.

E4. Scottish Names Based on the Root "Aber" meaning "Hebrew"

Aberarder, Aberargie, Aberbothrie, Abercairney, Aberchalder, Aberchirder, Abercorn, Abercrombie, Aberdalgie, Aberdeen, Aberdour, Aberfeldy, Aberfoyle, Abergairn, Abergeldie, Aberlady, Aberlednock, Aberlemno, Aberlour, Abermilk, Abernethy, Aberscross, Abersky,

Abertarff, Abertay, Aberuchill, Aberuthven, Abriachan, Applecross, Arbirlot, Arboll, Arbuthnott, Arbroath, Fochabers, Kinnaber, Lochaber, Obar Neithich (Nethybridge), Slongaber

E5. The derivation of the English Word "Even" Meaning "level, equal" from the Hebrew "even" meaning "stone".

The Hebrew word "even" meaning "stone" entered English as the word "even" connoting level, equal, smooth. **The Online Etymological Dictionary** gives us the following definitions for the English word "even":

> Old English efen "level," also "equal, like; calm, harmonious; equally; quite, fully; namely," from Proto-Germanic *ebnaz (cognates: Old Saxon eban, Old Frisian even "level, plain, smooth," Dutch even, Old High German eban, German eben, Old Norse jafn, Gothic ibns). The adverb is Old English efne "exactly, just, likewise." Modern adverbial sense (introducing an extreme case of something more generally implied) seems to have arisen 16c. from use of the word to emphasize identity ("Who, me?" "Even you").

In Hebrew the word "even" for stone came to also connote weight or measurement. cf.

> **Deuteronomy 25: 13 You shall not have in your bag differing weights, a large and a small.**

Literally it says:

> **"There shall not be in your bag a stone [Hebrew "even" used for weighing] and**

another stone [of different weight] big or small."
[Proverbs 11:1] Dishonest scales are an abomination to the Lord, But a just weight [Hebrew: "even"] is His delight.

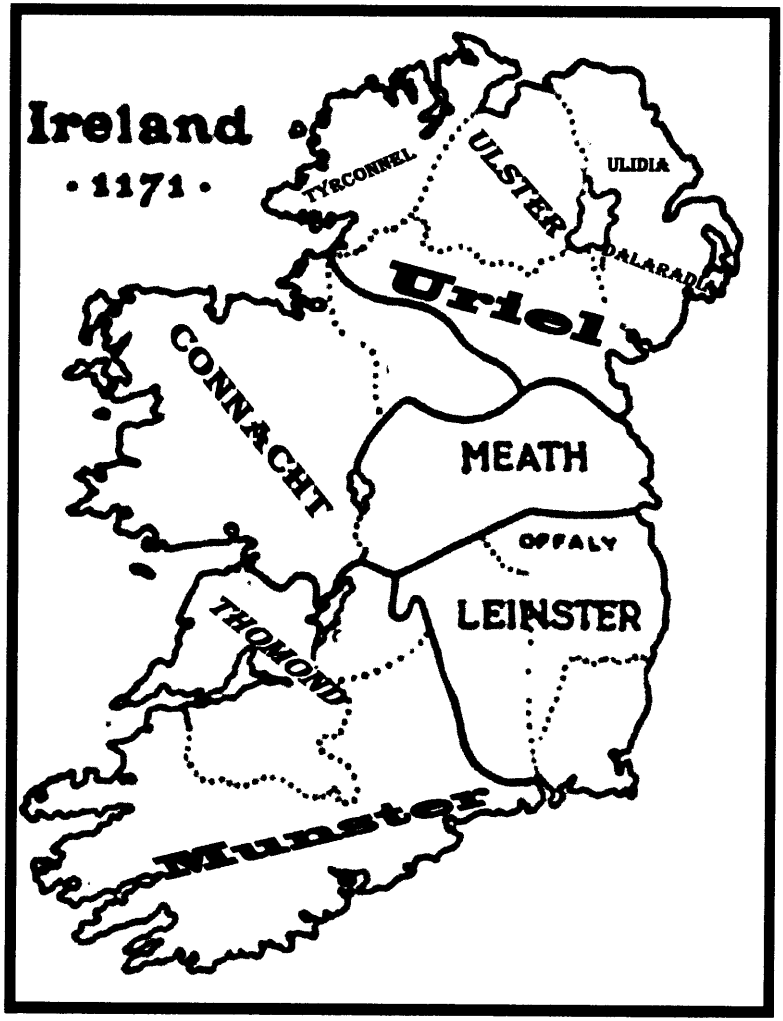
"**weight**". In Hebrew "even". Literally this word is usually taken to mean a block, or a stone, or a weight.

S.R. Hirsch linked the Hebrew word "even" to the root BNH to form or build.

We see that in Hebrew "even" came to mean a weight ("even") that was measured against another weight. It was very important that the stone ("even") used for weighing should be equal or level with a set weight. From here the word came to mean what it now does in English. It is interesting that in Old English there was a related word "emn" also meaning "even, equal, like, level, just, impartial, true". This too may be related to the Hebrew. We have the word root AMN indicating truth, affirmation, faith, trust. This is where we get the word "Amen" at the end of prayers from.

References to Chapter 7:

1. This section is based in part on the Wikipedia article "Names of the Irish state. Historical Names".
2. Encyclopedia Britannica 1911, entry "Erin" Volume V09, Page 744.
3. Concerning the Cimmerians from a secular point of view having first been in the region of Pontus see Ivantchik, 1997, 12-53.


Ireland
• 1171 •
TYRCONNEL
ULSTER
ULIDIA
DALARADIA
Uriel
CONNACHT
MEATH
OFFALY
LEINSTER
THOMOND
Munster

Chapter 8
DAPHNE OF ANTIOCHEA AND THE BRITONS

The Midrash of Three Exiles

We have discussed some few of the multifold proofs that the exiled Israelites moved to Western Europe and the British Isles. The migratory movements were predicted and/or described by the Prophets. They were also recorded in the Midrashim, which in turn combine Biblical exegesis with historical fact.

As explained, a "Midrash" is a saying, anecdote, or interpretation often attributed to one of the Talmudic Sages and originating at around the same period. The Midrash is usually based on a Biblical passage and is written up in several compendiums, such as Midrash Tanchuma and Midrash Rabah. The Lost Ten Tribes are spoken of here and there in several Midrashim some of which mention their places of exile. We saw that three places of Lost Ten Tribes' exile listed by the Midrash are: 1. The Sambation River, 2. The Place of The Clouds of Darkness, and 3. Daphne of Antiochea.

Sambation River

1. The Sambation River at first probably meant the Zab River northeast of Mesopotamia. In this area Ptolemy records the Sambatae people. Later the "Sambation" was identified usually with the Don but also (according to at least one Arab source) with the neighboring Dneister River: Both rivers adjoin each

other in the former Scythian area of South Russia. These areas are associated with the Khazars, who converted to Judaism, and with the Scythians of whom the Khazars were a branch. Most of the Scythians moved to the west becoming the Scandinavian Peoples and the mostly non-German speakers of so-called Germanic tongues such as the Angles, Saxons, Frisians, and related nations.

The Clouds of Darkness

2. The place of The Clouds of Darkness was shown to refer to all those areas in which the Cimmerians settled and sojourned. The Cimmerians were at least partly of Israelite descent. Finally by extension it was seen that North America too was considered a Land of the Dark. Many descendants of the Cimmerians in the form of Celtic and Scandinavian related peoples have indeed settled in North America.

DAPHNE OF ANTIOCHEA

3. DAPHNE OF ANTIOCHEA is often taken to refer to a place called Daphne which was adjacent to the Syrian city of Antiochea (ancient **Hamath** says Rashi) on the north Syrian coast. From this area according to archaeological finds came many colonists of Phoenician culture who settled in Spain1 around the time that the Northern Israelites were conquered and deported. This settlement was Assyrian-directed and certain portions of the settlers are identifiable as Israelites. A great and early authority on the Phoenicians and on Israelite-Phoenician interaction,

Nahum Slouschz[2], believed that by "Daphne of Antiochea" the Midrash was referring to Israelites absorbed amongst the Phoenicians. The region of Antiochea in several major respects would have been considered as within the borders of the Promised Land. Resettlement there would not have been really exile but rather re location. The Midrash must therefore have intended those who were taken away from that area. Another consideration is that in Rabbinical thought (as exemplified by Maimonides, the Maharal of Prague, and numerous others) the Midrash is more important for its symbolic or representative value than for its literal meaning. In other words "Daphne of Antiochea" and the other places mentioned may be taken both as specific geographical designations as well as signifying different aspects of the Exiles' direction of movement. Whether by coincidence or not, the name "Daphne" was applied to several places in the Ancient World that served as points of embarkation for the exiled Israelites in moving from one place to another!

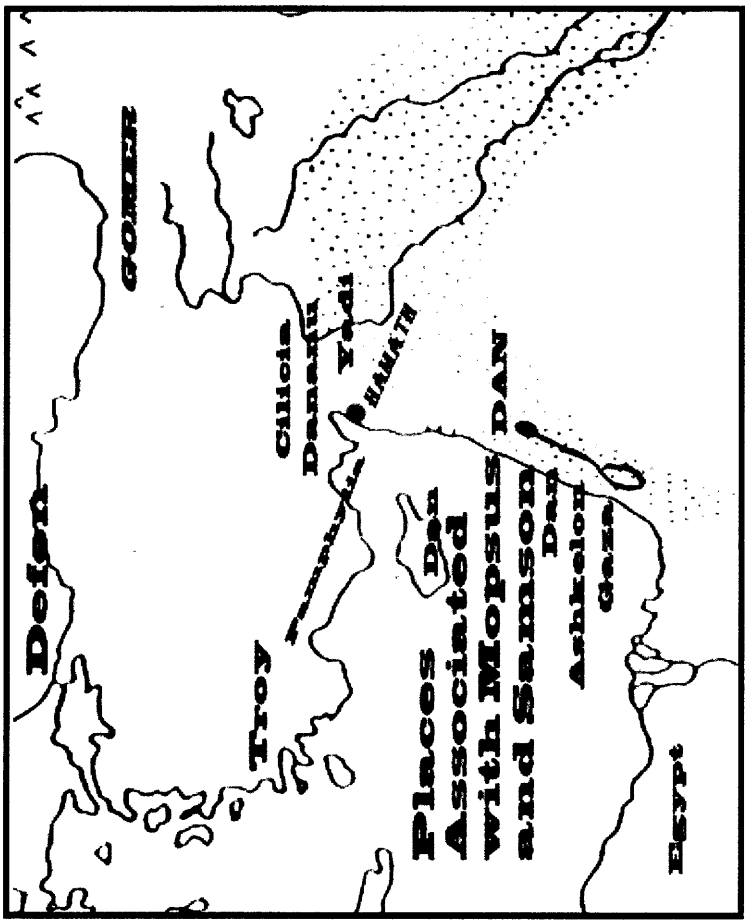
How Many Daphnes Were There?

Places named "Daphne" deserving consideration in this respect are:

1. Daphne was another name for the center of DAN in the northern Galilee (Josephus,War, 4:1, sec. 1)[E1] in the Land of Ancient Israel whence Danites spead far and wide.

2. Daphne of Antiochea (otherwise identified with Hamath) on the Northern Syrian coast from where many Israelites were sent to Spain before moving on to

Gaul, Ireland, and Britain. Daphne in Greek Mythology was the name of a nymph associated with Apollo. Daphne gave her name to "a celebrated grove and sanctuary of Apollo near Antioch." According to Diodorus Siculus Apollo was the god of the Britains whom he calls Hyperboreans i.e. "Northern Hebrews". He said a notable temple in Britain was dedicated to this god. This is believed to refer to Stonehenge.



3. Daphne (or Defen) on the Bosporos (opposite Byzantium) from which point (called "Defrobane" by the Welsh) Hu Gadarn led the Cymry across the Lazy Sea to Defen (i.e. Daphne) in south west Britain.

4. Daphne on the Danube River (near the Black Sea coast) along whose course a major "Celtic" (Israelite) migration towards Western Europe took place.

5. Paullys Encyclopedia of the Classical World lists about seven places named Daphne and his list is not exhaustive and could be added to. In ancient times there were several cities named DAPHNE. There were also numerous places named Antiochea since that was a favorite name of the Greek descended rulers of the Middle East who liked to have places named after themselves. These rulers were descendants of generals who inherited the conquests of Alexander the Great and divided them between each other. We still do not know all of the appellations that were applied to various cities and it may well be that in addition to Daphne of Antiochea in Syria there was another Daphne of Antiochea elsewhere.

In addition it was seen how concerning the Sambation River both the concept of the River of Sabbath as well as the actual name seemed to move with the migration of the Lost Israelites themselves. Likewise so too did the attachment of Clouds of Darkness, and of Darkness in general, move with the Cimmerians and their descendants and seem to be attached to them everywhere they went or were destined to go. It therefore follows that a similar

phenomenon may be expected from "DAPHNE" and this notion is indeed justifiable from the evidence. Daphne had once been the name given to a center of the Israelite Tribe of DAN in the Galilee. There was a later settlement called Daphne[3] in European Moesia on the Danube River close to the western shores of the Black Sea, which in this author's eyes should be considered.

Defen and Daphne

An Israeli scholar, Chaim Bar Deroma, wrote a very well researched work (VeZeh Gevul Ha-aretz) in Hebrew (1958) concerning the real borders of the Promised Land. He brings evidence that the ancient Israelites once controlled much of the Middle East. He also incidentally discusses many geographical points and difficulties in Jewish sources. In his opinion[4] the DAPHNE referred to in the Midrash as a place to which the Lost Ten Tribes were taken or went is the port of Dephenus Portas (i.e. "Port of Dephen") also known as DEFEN and as DAPHNE. Dephenus Portas or "Defen" stood on the Asiatic side of the Bosporus straits opposite European Byzantium, i.e. Istanbul in present day Turkey. Dephenus Portas was the place Welsh tradition said their ancestors came from.

The Bosporus Straits were spoken of by Jerome (d. 420 CE). He was the first to translate the Bible into Latin and had consulted with Jewish sages. These scholars reported to Jerome the tradition that Israelites exiled by the Assyrians had reached the Bosporus Straits and passed over them to the north into Europe.

> Jerome says: [on Zechariah 10:11: "AND HE SHALL PASS THROUGH THE SEA..."]
> "The Hebrews say that the Assyrians and Chaldeans took the Jews into captivity not only to Persia and Media but also to the Bosporus and the north; and at the end of days God in his mercy will call them back from there:"

By "Jews" taken into captivity by the Assyrians Jerome is actually referring to Israelites from the northern Ten Tribes. Strictly speaking these were not "Jews" which appellation refers to Judaeans from the southern kingdom dominated by Judah. Jerome was therefore recording the tradition that the Ten Tribes or part of them had reached the Bosporos Traits and from there passed into Europe. At all events within fifty years of the north Israelites' exile the Bosporus had become a Cimmmerian center [E2] and was to remain so for about 150 years. Welsh tradition[6] claimed that their ancestors the Cymry (i.e. "Cimmeri") led by Hu Gadarn of the Sons of Don had come across the "Lazy Sea" (i.e. Mediterranean) to Defen in the British Isles. He had arrived from Defrobane which was just opposite Byzantium. In other words Defrobane stood on the Asiatic side of the Bosporus in the place where the port of Defen had been. Defrobane may be some kind of linguistic derivation of Daphne. The British Welsh who came from DEFROBANE opposite Byzantium called themselves Cymry and the Scandinavian peoples contained an underlying ethnic stratum from the

similarly named CIMBRI of Celtic culture. In Scandinavian mythology one version (reported by Saxo Grammaticus[7]) concerning the origins of their ancestral gods said that they too came from the area of Byzantium, and that one of their ancestors ruled over a city in the nearby Hellespont called Dana[8]!

In Celtic Britain the region of southern Wales, Devon, and Cornwall was referred to as Defen or Defenia[9] and from this name comes the modern day appellation of "Devon"! Defenia in the south was also known as Damnonia, Daunonia,[10] and Dannonia[11]. Defenia in Britain also encompassed or adjoined a people known as the Deni which reminds as of Dan. Hu Gadarn who led the Cymry over the seas to Britain was descended from the Children of Don who parallel the Tribe of Dana in Irish legend[12]. This region of Defenia is called Damnonia on Ptolemy's map of Britain. The name Damnonia is similar to the ethnic name Damnonii in Scotland within whose region was the northern Don River. There was another Don River in Scotland further south and to the east upon his banks stood the city of Danum. All these names, DON, Dana, Dannonia, Danum, etc., relate to the Israelite Tribe of DAN! In the LAND OF ISRAEL the Tribe of DAN was divided into several sections one of which (perhaps the most important, certainly the most emphasized) was in the northern Galilee. This was the center of DAN where King Jeroboam ben Nebat set up one of the golden calfs he expected the northern Israelites to worship:

1-Kings 12:
28 So the king consulted, and made two golden calves, and he said to them, It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt. 29 He set one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went to worship before the one as far as Dan.

The site of the golden cow in Dan in the Galilee says Josephus was also known as DAPHNE!

> "...Daphne, a delightful spot with springs which feed the so called little Jordan, beneath the temple of the golden cow, and speed it on its way to the greater river"
>
> (Josephus, Wars 4;1;1).

Josephus therefore identified Daphne with Dan. The names Defrobane, Defen, Daphne, Defenia, are all interconnected and associable with Dan. Greek tradition recalls the Danaians who once ruled Greece. The Danaians were Israelites from the Tribe of Dan who also ruled over the island of Cyprus and had territory in Cilicia of southeast Anatolia (Turkey) where they were known as the Dananu. The Dananu have been connected with Mopsus who was their mythical leader. Greek legend spoke of a maiden named Daphne who by the god Apollo gave birth to Mopsos. He was known for telling riddles and died of snake bite. The sages compared the death of Samson to that of a snake. Samson died by wrapping himself around a central

pillar and causing the entire building to collapse. The myth of Mopsus therefore connects the Israelite Tribe of Dan to Daphne and Apollo the parents of Mopsus leader of the Dananu. Samson was from the Tribe of Dan. Like Samson, Mopsus was renowned for his riddles and his death was caused by a snake recalling aspects of that of Samson (Rashi on Genesis 49:16). –

Genesis 49:
16 "Dan shall be a serpent in the way,
A horned snake in the path,
That bites the horse's heels,
So that his rider falls backward.

The Danite Hero

Mopsus of the Danunu in Cilicia represented both Samson and the Tribe of Dan. Even Apollo in some ways appears to be a Greek version of some Canaanite pagan local deity (Baal or Tammuz) or in some versions a copy of Biblical figures. The Israelites let themselves be seduced by Canaanite idolatry and may well have also influenced it. Strabo (14:668) associates Mopsus with Pampyhia (west of Cilicia), Cilicia, and Phoenicia. The Lydian historian Xanthus (16:5) says that Mopsus died in the Philistine city of Ashkelon where had cast the statue of the goddess Astarte into a lake. Ashkelon like Gaza was a Philistine city. Ashkelon and Gaza are not far from each other. Samson had caused a "great slaughter" in Ashkelon (Judges 14:19-15:8). Samson died in Gaza in the process of destroying a Philistine building at a public ceremony (Judges 15:26). A bi-lingual (Phoenician and Hittite) inscription discovered

at Karatepe in Cilicia (southeast Turkey) ascribed to the local ruler of the Danuniyum (i.e. Dananu) where he claims descent from Mopsus. Mopsus was also linked with the region of Claros near Troy in western Anatolia near the Hellespont.

HU GADARN

In Welsh legend HU GADARN was leader of the Cymry who from Defen (opposite Byzantium) sailed to Britain. The name Hu Gadarn is explained as meaning "Hu the Mighty" in Welsh. In Hebrew the name "HU" is also explainable: "Hu" may be derived from the Hebrew Tetragammaton, i.e. the name for God. "Hu" has a similar origin as the name "Jehu" or YeHU; Jehu son of Jehoshaphat son of Nimshi (2 Kings chs.9-13) was an important monarch of northern Israel; "Gadarn" is reminiscent of the name Gadir. [The Hebrew "Gadir" is close in meaning and possibly cognate with the English words "Guard", and "Gird"]. The city of Gades (Cadiz) in Spain was originally called Gadir by the Phoenicians.

Hu Gadarn was descended from "Don"[E3] i.e. Dan. According to legend he led his people into Britain where they divided into three groups:

1. Locris who took what later became known as England. Locris is the same as Ligurian.

2. Albion who took Scotland; and

3. The Cymry proper who took Wales and Cornwall.

HU GADARN AND THE BRITONS IN SOUTHERN FRANCE

In Southeast France about the mouth of the River Rhone (close to Var, associated with the Ligurians) there are a number of place names such as Chanaan (Canaan), Manses (i.e. Menasseh), Salomon, Uriel, and Adon. These names are all either Phoenician[E4] or Israelite. Nearby was the port of Olbia and the island of "Phoenice" i.e. Phoenicia. This area is also known for its dolmens. Nahum Slousch[14] reports the opinion that in ancient times a group of settlers named "Berotins" after the city of Beirut came from Lebanon to this region led by a certain "Hu." They can be identified with the Britons. Their leader Hu is identical with Hu Gadarn legendary leader of the Britons who can from Defrobane (Daphne) opposite Constantinople to Britain. The Britons who gave their name to the Island of Britain are now believed to, via Germany, have passed through southern France to Britain. Southern France (Gaul) was an area anciently associated with the Ligurians. The Welsh later associated the Locrians (Ligurians of Britain) with Gascony in the Southwest of France. Hercules, according to Greek Mythology, was attacked by Ligurians on his way home after going to fetch the cattle of Geryon from an island off the coast of Spain. The Ligurians who attacked Hercules lived around the mouth of the Rhone. They were led by two sons of Poseidon (i.e. Neptune), one of whom was named Alebion or Albion[15] who established a kingdom in Britain. Neptune (the god of the sea), says Slousch,

derives his name from Naphtali. Neptune (Naphtali) is the equivalent of Lir who was the father of Aed (i.e. Albion) in Celtic tradition. Albion and Aed appear to be interchangeable. Aid (Aed) in Jewish-Arab tradition represented the Ten Tribes of Israel who had gone to live in Gaul and Britain. Ligurians, according to Avienus, were once also found in Holland but were driven out by the Celts. Branches of the Britons were also to be found on the coasts of Holland and in Scandinavia. This association leads to the identification between the Cymry of Hu Gadarn and the Scandinavian Cimbri and between them and the Britons. The "Berotins" who came from Israelite Lebanon to southern France were the same as the Britons. Lebanon is part of the Promised Land of Israel and once mostly belonged to the Israelites. Zechariah 10:10 predicts that Lebanon together with Gilead (i.e. Syria) is destined to be re-settled by Ephraim and company. The Britons or Berotins were also known as Ligurians. These were not necessarily the same people as the Ligurians of Roman times in southern France and northern Italy who may have received their name from a people who preceded them. The "Berotins" or "Britons" who passed through southern France are unlikely to have received their name (as was suggested) from the city of Beirut in Lebanon. Their name rather comes from the Hebrew "BRIT" meaning covenant. Isaiah (42:6, 49:8) repeats the promise that the exiled Israelites would ultimately be established at the geographical extremities ("ends") of the world and

given over to become a "BRIT- AM" (i.e. Covenant, or Commonwealth) of the People.

The Welsh legend of Hu Gadarn bridges the Midrashic concept encompassed by "Daphne" and traces ancestors of the British back to areas of Israelite exile. One variation on the Hu Gadarn tradition suggested a path of migration from the area of Israel to Britain passing through France. This notion is supported by archaeology. Other proofs from archaeology reveal a path of megalithic monuments from the Land of Israel to Western Europe.

End Notes to Chapter 8:

E1. Daphne in Dan of the Galilee

> "Recent explorers ... have discovered the site of the Daphne of Josephus in the present Dufneh, two miles to the south of Tell el-Kady, the site of Dan (Van de Velde, Memoir, p. 306;Syria and Palestine, 2:419; Robinson, Later Researches, p. 393; Wilson, Bible Lands,2:172); Thomson, Land and Book, 1:388)."

McClintock and Strong Biblical Cyclopedia.

E2. Cimmerians on the Bosporus

> Strabo (11;2;5): "Cimmerians once possessed great power in the Bosporus. These are the people who overran the country of those who live in the interior on the right side of the Pontus as far as Ionia.

However, they were driven out of the country by the Scythians..."

E3. Hu Gadarn Descended from Don i.e. Dan!

The Classical Welsh Poet, Taliesin, said that Hu Gadarn was descended from the Children of Don from the Land of Gwydion[16].

E4. Marseilles was founded by the Phoenicians!

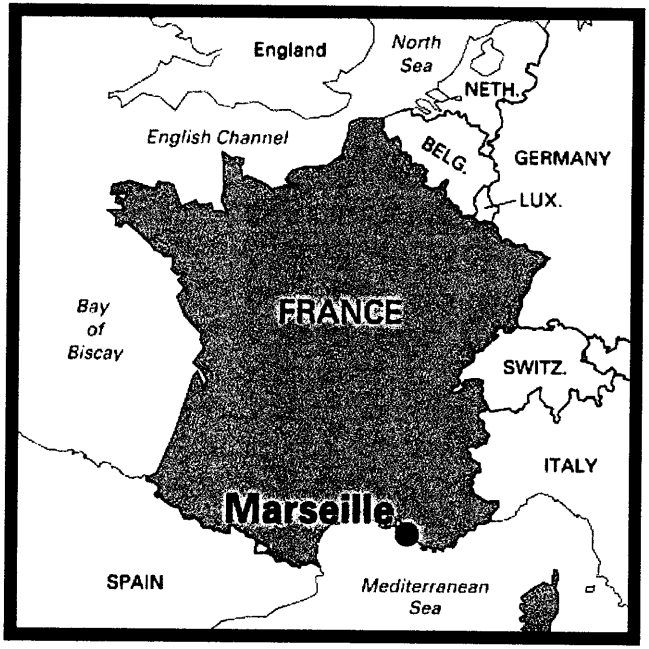
The area discussed is that of Marseilles at the mouth of the Rhone. Marrseiiles was founded by the Phoenicians. Other sources however claim it was founded by Ionian Greeks from Phocaea in western Anatolia. Phoenician inscriptions however have been found at Marseilles.
Cf.

> "That Marseilles was a Phoenician colony before the Phoceans settled there is shown by the monuments that have been exhumed from the foundations of the modern houses, and are now collected in the museum. There are some curious images of Melkarth and Melita... known also to us through the Bible as Baal and Ashtaroth. But most curious of all is a long Phoenician table of charges made by the priests of Baal for the various sacrifices and oblations offered by the people..."[17]

References to Chapter 8:

1. T W pp.29 30.
2. Slouschz, Paris, 1909, p.93 n.1.
3. Wolfram, E.Lozovan in Altheim vol.2 p.58.
4. Bar Deroma p.273.
5. Strabo (11;2;5).

6. Markale p.96.
7. Saxo Grammaticus bk.3 s.81 p.98.
8. Saxo Grammaticus bk.1 s.24 p.30.
9. Mezger p.10.
10. Mezger ibid.
11. Wilkes p.167. Mezger.
12. Squire 1 p.14.
13. Markale p.96, Whatmore p.59.
14. Slouschz p.192.
15. Ashe p.35.
16. E.C.Merry p.153, quotes Taliesin.
17. Baring-Gould, ch. iv.



Chapter 9

Isaiah 49 and Yalkut Shimeoni

What is a Midrash?

We examined, in previous chapters, Midrashim based on Isaiah 49. A Midrash is a commentary on, or a story somehow related to, a Biblical passage. The term "Midrash" in the Classical sense is applied to exegesis attributed to Sages of the Talmud or those who followed shortly after them. Midrashim are revered but not considered authoritative. They may contradict each other. A religious believing Jew may choose not to accept a particular Midrash as trustworthy whereas for legally-binding works he should not do so.

Midrashim are of value. They provide us with deep insights and with information we would not otherwise have. Midrashim were often transmitted verbally before being written down at a late date. The source of Midrashim may be from the Talmud, or from various collations the best known of which are Midrash Tanchuma, Midrash Rabah, and Yalkut Shimeoni. The Midrashim we discussed above traced the Ten Tribes to the Sambation River, to the Mountains of Darkness [or "The Clouds of Darkness], and to Daphne.

Finding the Ten Tribes

Yalkut Shimeoni traces the Ten Tribes to the "Sambation;" to "Beyond the Sambation;"and to "Rivlatah." "Beyond the Sambation;" is understood to parallel the Mountains of Darkness; and "Rivlatah" is said to be a place otherwise named "Riblah" which was another name for Daphne of Antiochea.

We discussed these locations in the previous chapters. These areas were those in which the Lost Ten Tribes were at first to be found but from which they moved on as explained by the Maharal[1]. Here are the relevant extracts from Isaiah chapter 49 followed by the Midrash from Yalkut Shimeoni.

Isaiah 49:
5 And now says the LORD, who formed Me from the womb to be His Servant,
To bring Jacob back to Him, so that Israel might be gathered to Him
(For I am honored in the sight of the LORD,
And My God is My strength),
6 He says, It is too small a thing that You should be My Servant
To raise up the tribes of Jacob and to restore the preserved ones of Israel;
I will also make You a light [e]of the nations
So that My salvation may reach to the end of the earth.
7 Thus says the LORD, the Redeemer of Israel and its Holy One,
To the despised One,
To the One abhorred by the nation,

To the Servant of rulers,
Kings will see and arise,
Princes will also bow down,
Because of the LORD who is faithful, the Holy One of Israel who has chosen You.
8 Thus says the LORD,
In a favorable time I have answered You,
And in a day of salvation I have helped You;
And I will keep You and give You for a covenant of the people,
To restore the land, to make them inherit the desolate heritages;
9 Saying to those who are bound, Go forth,
To those who are in darkness, Show yourselves.
Along the roads they will feed,
And their pasture will be on all bare heights.
10 They will not hunger or thirst,
Nor will the scorching heat or sun strike them down;
For He who has compassion on them will lead them
And will guide them to springs of water.
11 I will make all My mountains a road,
And My highways will be raised up.
12 Behold, these will come from afar;
And lo, these will come from the north and from the west,
And these from the land of Sinim.
13 Shout for joy, O heavens! And rejoice, O earth!
Break forth into joyful shouting, O mountains!

For the LORD has comforted His people
And will have compassion on His afflicted.

Yalkut Shimeoni

"Yalkut Shimeoni" is a collection of Midrashim dating from ca. 300 BCE to the 1000s CE. We know where the author got most of his material from but there are some whose provenance is not known to us [E1]. "Yalkut Shimeoni" also speaks of the Lost Ten Tribes and their location.

Yalkut Shimeoni (469) on Isaiah 49:

What does it mean by "*Saying to those who are bound, Go forth"* (Isaiah 49:6)? Three Exiles were experienced by the Ten Tribes.

One to the Sambation.

One to "Beyond the Sambation."

The same distance from the Land of Israel to the Sambation extends from the Sambation to the place "Beyond the Sambation."

One section was exiled to Recivah [other more accepted versions: "Rivlatah"] and were swallowed up there.

For those who were swallowed up in Rivlatah God makes tunnels under the ground. The exiles will go through the tunnels until they come to the Mount of Olives in Jerusalem. God will stop them there

and cleave the mountain. They will come up out of it, as it says in Zechariah,

"In that day his feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley..." (Zechariah 14:4).

This too is referred to in Isaiah,

"Then you will say in your heart,
Who has begotten these for me,
Since I have been bereaved of my children
And am barren, an exile and a wanderer?
And who has reared these?
Behold, I was left alone;
From where did these come?" (Isaiah 49:21).

"The Exiles are not alone. They shall gather together from every place where Israelites are to be found , as it says,

"Behold, these will come from afar;"

"And lo, these will come from the north and from the west" (Isaiah 49:12):

"These are those in far-off places such as Espamia [Spain];

"And these from the land of Sinim" (Isaiah 49:12): These are the Children of Yonadav son of Recev.... #

Concerning the whereabouts of the Ten Tribes there were three additional points worth our attention in the above Midrash from Yalkut Shimeoni:

a. The return of a portion of the Exiles, associated with Riblah, via underground tunnels leading to Jerusalem. The Midrash is here using a symbolic terminology as explained by the Maharal below.

b. The Lost Ten Tribes in far off places such as Espamia, meaning Spain.

c. The Ten Tribes as associated with Yonadab son of Recev i.e. the Rechabites, and the Land of Sinim. We saw how an early Jewish source located the Rechabites in the Holy Islands of the West meaning Ireland and Britain. By implication the Lost Ten Tribes were also in the said areas. Yalkut Simeoni however places the Raechabites in either Spain or in the Land of Sinim.

We shall return to these matters below. First let us consider the future return of the Ten Tribes via tunnels and other matters as explained by the Maharal.

The Maharal of Prague and the Lost Ten Tribes[E2]

The Maharal (1525-1609) in his time was recognized as probably the foremost Rabbinical authority in the world. His work has become part of Classical Jewish Religious Literature. The appellation "MaHaRaL" is the Hebrew acronym of Moreinu ha-Rav Loew, i.e. "Our Teacher the Rabbi Loew". The real name of the Maharal was Judah Lew ben Bezalel. His

descendants' surnames include Loewy and Lowy. The Maharal was probably born in Pozna, now in Poland. His family had come from Worms in Germany. His uncle, Jacob, was the Chief Rabbi of the Holy Roman Empire. His brother, Chaim of Friedberg, was also a famous rabbinical scholar. The Maharal lived in Prague (now capital of the Czech Republic) for most of his life. It is believed that his family was descended from the Babylonian Exilarchs and therefore also from the dynasty of King David.

Within the world of Torah and Talmudic scholarship, the Maharal is known for his works on Jewish Law and Philosophy. The works of the Maharal influenced all later streams of Jewish thought. The Maharal would often take seemingly far-fetched legends from the Talmud and reveal their symbolic value as expressing deep philosophical concepts.

The Englishman, John Dee (1527 – 1608), reportedly met with the Maharal. He was apparently acting as the emissary of Queen Elizabeth-1 of England. John Dee was the first person to coin the term "British Empire". Dee has been described as,

> "One of the most learned men of his age an ardent promoter of mathematics and a respected astronomer, as well as a leading expert in navigation, having trained many of those who would conduct England's voyages of discovery".

The Maharal also made the acquaintance of the Holy Roman Emperor, Rudolph-2, and his family and advisors. The Maharal consulted with Tycho Braye the

astronomer, and with other important thinkers of the time including leading scientists whom, it is believed, he influenced. His style of writing is what is called dialectical in which he may say one thing (as an intermittent contingent conclusion based on claims so far put forward) and then contradict it shortly afterwards. He may also explain how a certain opinion may be understood in the light of one line of reasoning even though it later becomes apparent that he does not accept this opinion. For this reason it is advisable to read anything he wrote on a particular subject all the way through before reaching a snap judgment. The Maharal wrote in comparatively simple Hebrew but every phrase can encompass deep and complicated concepts. This makes reliable translation of his message difficult even for skilled translators who are familiar with the subject matter. Nevertheless his insights are valuable and our attempt at translation and explanation may serve as an introduction to this valuable source.

The Maharal indicated that in the End Times the Lost Ten Tribes:

Would be in the New World (America).

In the extreme north and south of the world.

To a large degree assimilated amongst the Gentiles and unaware of their origins.

Would return after a supernatural spiritual arousal.

Would take their place alongside Judah and be equal with Judah.

This would not come about as a result of a Final Redemption but rather would induce the redemption to happen.

The Maharal ("Netsach Yisrael" i.e. "The Eternity of Israel", chapter 34) explains that due to the lack of apparent unity in Creation the Ten Tribes went astray and committed idolatry. They were exiled but will return. Judah and Joseph had different roles and therefore had to divide. There is an underlying unity between the two but it is concealed. The rectification of the world will be a consequence of the unification of Judah and Joseph. They therefore NEED to unite for the sake of humanity! The Maharal opines that there is:

> "No greater heresy is possible than the claim that only a portion of Israel will remain and not all of them."

The Maharal also believes that the main body of the Ten Tribes is destined to come back.

Concerning the subterranean tunnels through which, according to the Midrash the Ten Tribes will be brought to the Mount of Olives in Jerusalem, the Maharal below takes this to symbolize a Miraculous act of Divine Intervention. This will enable the Ten Tribes to return and will bring them back even though such an event would previously have seemed impossible. The tunnels represent a covering. Their identity was hidden from all even though they, like Joseph with his

brothers before their reconciliation, may have been close.

The Ten Tribes had been CAST INTO ANOTHER LAND ["New World"] AS IT IS THIS DAY [Deuteronomy 29:28]. The Hebrews words translated as "Another Land" {"Eretz Aheret"} may also signify a New World. This was the term applied to the Americas. The Maharal indicates that the Ten Tribes may return from the New World.

The Exile of the Ten Tribes was not only in three physical directions. It also represented three degrees of distancing:

1. Distance: They were taken far away. This is the attribute of the Sambation

2. Changes that made them different from what they once were, e.g. religion, culture, language, etc. This "Beyond the Sambation".

3. Intemixing with the Gentiles. This is Riblatha [i.e. Daphne].

The Lost Ten Tribes in Spain

The Midrash from Yalkut Shimeoni mentioned a section of the Ten Tribes who would be:

In far-off places such as Espamia [Spain];

"And these from the land of Sinim" (Isaiah 49:12): These are the Children of Yonadav son of Rechab.... #

According to the simple meaning part of the Ten Tribes were in Spain, and the Rechabites in the Land of Sinim. The Hebrew and the grammar of Midrashim however does not always follow the same rules as Classical Hebrew, nor of English. It could also mean the opposite i.e. Rechabites in Spain and another portion of the Ten Tribes in the Land of Sinim. We can leave this question aside for the time being.

Part of the Lost Israelites were in Spain.

The Assyrians had conquered the Israelites and exiled them. One section of the Exiles were transplanted across the sea. The Assyrians boasted of having conquered Tarshish in Spain. Settlers bearing a North Israelite-Phoenician-Syrian type culture first appear in southern Spain in the period immediately following upon the Assyrian conquest of Phoenicia and Israel.

Archaeology has confirmed the existence in Spain of a material culture of "Syro-Palestinian" (i.e. from the area of ancient Israel and its neighbors) origin originating in the decades 750-720 and continuing for two hundred years. In other words the new settlers brought a culture from the former Israelite area developed by them shortly before the exile of the northern Tribes of Israel which culminated around 720 BCE. These settlements last for about 200 years when they were abandoned and their original inhabitants moved to the northwest Spain and them into Ireland, Britain, and Gaul[1].

Justin (44;3) said that,

> "The Gallaecians..... took possession of those parts where New Carthage [in the southeast of Spain] now stands and passing from thence to Gallaecia [in the northwest].."

Irish and Scottish mythology relate that their ancestors arrived via Spain. They called themselves "Hiberi" or "Iberi" and are so named on Ptolemy's Map of Britain. The region of Baetica in the south of Spain had once been populated by the Mastieni or Massieni and these names are forms of the Israelite "Manasseh"!

Ptolemy records the "Menesthei Portus", i.e. the Port of the Tribe of Manasseh in the region of the Turdulorum just to the east of Gades off the southwest coast of Spain! Archaeology shows close parallels between the culture of Spain and that of Britain and Ireland. This is consistent with a movement of population.

Rechabites

We saw that the Midrash associated the Children of Yonadav son of Recheb with the Lost Ten Tribes. These are the Rechabites. They descended from Jethro who was the father-in-law of Moses. Jethro and his kinfolk were originally from Midian.

Numbers 12:1-15 relates how Miriam and Aaron (the brother and sister of Moses and leaders of the People in their own right) criticized Moses for marrying an "Ethiopian" woman. The word translated

from the Hebrew as "Ethiopian" is "Cushit" meaning a female descendant of Cush. One view, quoted by Abarbanel, says the "Cushit" woman referred to Zippora daughter of Jethro who came from Midian. The Midianites had intermarried with Cush and were themselves of dark complexion. Moses was being criticized due to racial prejudice. Moses had crossed a "color barrier". Miriam, the sister of Moses, evidently was the instigator of this criticism against Moses. Miriam was punished by having her hand turn "leprous" and as "white as snow". She was punished by being turned "super-white" as if to say,

> "You thought being white was so much better, see how you like a double dose of it."

Moses prayed to God to heal her. Miriam was healed by the Almighty but had to remain outside the camp for seven days while all the People delayed marching forward while waiting for her. She had been shamed by the Almighty who compared the incident to her father having spat in her face. God created the white man and the black man. HE is the father of both. By disparaging one of the two it is as if one is criticizing the Father of both.

It may be worth considering the possibility that Rechabites were to be found among the Amerindians.

The Christian Anti-Rechabites

In the USA there is a kind of underground theology identifying the Jews, Church leaders, and anyone else they do not like as Rechabites. The Bible

speaks only well of the Rechabites but for these people they represent the children of Cain and the spawn of Satan[E4]. Often people bearing such extreme views are themselves of mixed heritage. There is nothing intrinsically wrong with having a non-homogeneous ancestry. It may be an advantage. Nevertheless it is worth noting that members of racist groups are often themselves of questionable motivation and should be kept away from.

Edomites amongst Jew-Hating Movements

A possible Rechabite presence among Amerindians and their ilk may be paralleled by a Judeophobes and their Edomite antecedents. Many of the inhabitants of Western Nations are pro-Jewish and pro-Zionist to some degree. Some however are not. There are those among them who hate the Jews and consider them to be descended from Edomites. Historically Edomites helped the Assyrians exile the Ten Tribes (Amos ch.1). They also ruled over them at first in their places of exile. They apparently also intermixed with them. Descendants of Edom also helped found the Roman Empire, the Germanic peoples, and numerous other groups. Through these and related sources Edomites exist among us. There is nothing wrong with this. We were commanded to treat the Egyptians and Edomites with consideration. We were also told to accept they among them who so wished into the Israelite fold (Deuteronomy 23:7). On the other hand we made a study of Edomite characteristics and found them to be

predominant among types who hold anti-Jewish opinions[2].

End Notes to Chapter 9:

[E1]. The Maharal

The section and Appendix dealing with the Maharal was originally mostly found in an Appendix to our work, "Role to Rule. The Task of Joseph," by Yair DAVIDIY, Jerusalem, Israel, 2007. This work is now out of print and has been largely replaced by "To Rule the World," by Yair DAVIDIY, USA/Israel, 2015; and by "Chosen People," by Yair DAVIDIY, USA/Israel, 2015.

[E2]. The Rechabites: Sources

Rechabite History - Part 1 of 2 (A Little Known Text) by George Brook a translation by James H. Charlesworth called THE HISTORY OF THE RECHABITES, Vol. I: The Greek Recension (Scholars Press) (c) 1982.
Charlesworth writes:

> "The Apocrypha [The History of the Rechabites] has circulated under numerous titles and even if it does not preserve portions of an ancient Jewish writing, it is important - - even fascinating - - for its record of Jewish reflections on the legend of the lost tribes and the marvelous characteristics of the terrestrial paradise and its inhabitants, the Blessed Ones, the Rechabites".

P. 2: Charlesworth lists several different titles for the various recensions of this work Greek MS B. (The) Word of Our Devout Father Zosimus (About) the Holy Blessed Ones. (O Lord,) Bless ".Greek MS C)" The) Narrative of Monk Zosimus Concerning the Fathers, Verily the Brahmans Whom Alexander Found *and Philip and he Conversed with Them,* Those Being Naked as a Serpent. Therefore I wish to Show from Which Tribe They were Separated, (and then) Inhabited the Islands of the Blessed Ones* "ex margine(Syriac MS B) "The History of the Sons of Jonadab, the Son of Rechab, who are in the Midst of the Ocean, the Great Sea, When God Showed Them to Zosimus, the Virtuous Hermit".

E3. The Sources of Yalkut Shimeoni

Yalkut Shimoni

From Wikipedia, the free encyclopedia

The author made use of the older midrashic works, such as Seder 'Olam, Sifra, Sifre, Sifre Zu a, Mekilta, the Baraita on the Thirty-two Middot, the Baraita on the Forty-nine Middot, and the Baraita on the Erection of the Tabernacle ("Meleket ha-Mishkan"), and he availed himself also of the Mishnah, both Talmudim, and Sema ot, Kallah, and Soferim.

He drew from the ethical and historical aggadah, such as Abot de-Rabbi Natan, Tanna debe Eliyahu (Rabbah and Zu a), Derek Ere , Masseket Gan Eden,Midrash Wayissa'u, the Chronicle of Moses, and the Midrash on the Death of Moses. The author's chief source, however, was the explanatory midrashim, such

as the midrash rabbot on Pentateuch (with the exception of Exodus Rabbah), Pesi ta, Pesi ta Rabbati, Yelammedenu, Tan uma, Debarim Zu a,Midrash Abba Gorion, Esfa, Tadshe, Abkir, Pir e Rabbi Eli'ezer, and the midrashim on Samuel, Psalms, Proverbs, and Job.

E4. Rechabites and the Serpent Doctrine

Christians who speak badly about the Rechabites usually adhere to the Serpent Seed Doctrine.

Serpent seed

From Wikipedia, the free encyclopedia

Serpent seed, dual seed or two-seedline is a controversial religious belief, which explains the biblical account of the fall of man by saying that the serpent in the Garden of Eden mated with Eve, and the offspring of their union was Cain. This appears in early Gnostic writings such as the Gospel of Philip (c. 350). This teaching was explicitly rejected as heresy by Irenaeus[1] (c. 180) and later mainstream Christian theologians. A similar idea appeared in Jewish midrashic texts in the 9th century and in the Kabbalah. It is considered heresy by the Catholic and Eastern Orthodox churches, and by most Protestants.[2] Notable proponents have included Daniel Parker (17811844),[3]William M. Branham (19091965),[4]:98 and Arnold Murray (19292014). This belief is also held by some adherents of the white supremacist theology known as Christian Identity, who

claim that the Jews are descended from the serpent.[5][6]

The Wikipedia article says the idea of Satan physically begetting Cain from Eve is also found in Jewish Midrashic and Kabbalistic texts. This is not accurate. They may have picked up the notion from external bodies and then applied a symbolic meaning to them. The same applies to all similar notions in Jewish religious writings. Any other understanding would be contrary to accepted teachings and place its advocate in the equivalent of anathema.

Christian Identity movement

From Wikipedia, the free encyclopedia

Adherents of the white supremacist theology known as Two-Seedline Christian Identity hold that white people are descendants of Adam and are hence the chosen people of God. The Jewish people are said to be descendants of Cain and thus of Satan. This belief was developed by Wesley A. Swift, Conrad Gaard, Dan Gayman and William Potter Gale among others. The opposing faction is called One-Seedline Christian Identity and it holds that all people are descended from Adam, but only Aryans (here meaning Northern Europeans) are truly God's people.

The Serpent Seed Doctrine and the Kenites

An advocate of the Serpent Seed Doctrine is Arnold Murray of the Shepherd's Chapel in Gravette, Arkansas.

Christian Research Institute

ARNOLD MURRAY AND THE SHEPHERD'S CHAPEL

Murray claims the Serpent sexually seduced Eve who then became pregnant with Cain; the devil's literal offspring. Murray asserts that the offspring of Cain are called the "Kenites". He also states that the Kenites are not a race, "but a hybrid". (Genesis 1:1-6:22, tape #146) He thus seems to implicitly consider them to be less than human. Mr. Murray claims that many of the Kenites are Jewish! Based upon the "creed" of the Shepherd's Chapel, Murray states, "We believe in an existing Satan... who has a people who will not hear God (John 8:44-47)". (Our Statement of Faith, p.2)...

Who is Arnold Murray? by Matt Slick

Mr. Arnold Murray also frequently refers to the Christian identity movement, which teaches that the British and, therefore, the Americans and Canadians are the true descendants of the ancient Israelites the 10 lost tribes. Jews in Israel are really descended from Cain who was the result of sexual intercourse between Eve and Satan. Murray also

teaches that all people had a pre-existence in spirit bodies before they were born here on earth.

References to Chapter 9:

1. DAVIDIY, Yair. "Origin," 2002, chapter 2.
1. Maharal,"Netsach Yisrael" ch.34.
2. DAVIDIY, Yair. "Esau. Edomites Today," USA/Israel, 2015.
DAVIDIY, Yair. "Edom and Germany," USA/Israel, 2015.

Chapter 10

The Maharal and Isaiah 49

Future Unity

The Maharal (d. 1609) says[1]:

It should be clear to you that, in the Time of the Messiah, Israel will be one entity and one king for everyone. Before the coming of the Messiah however it is not fitting that there be unity in this world and that the earth be united.

The Midrash (Eichah Rabah Petichatah 24) says:

 # Rachel said to the Almighty Holy One: "Lord of the Universe it is well known to you that Jacob, my husband, loved me most exceedingly. He worked for me for seven years. At the end of the seven years came the time I was to be married to my husband. My father determined to swap me [in marriage, without the knowledge of my husband] for my sister. The plan became known to me and I found it extremely onerous. I let my husband-to-be know about the plot. He gave me a signal so that he would be able to distinguish between me and my sister so that my father would not be able to get away with trying to switch us. I however did kindness to my sister and let her know what the signs of recognition were to be. I was not jealous of her and I did not expose her to shame and calumny. I am only flesh and blood yet I am she who was not jealous against my rival and did not expose her to disgrace and shame.

"You however are the Eternal Merciful Living Monarch. Why are you jealous over idolatry which has no substance? Because of idolatry you exiled my children and caused them to be killed by the sword and let their enemies do with them as they willed."

"Immediately [after hearing the plea of Rachel] the compassion of the Almighty Holy One was aroused and he said, "For you Rachel I will restore Israel to its former station, as it is written,

Jeremiah 31:
15 Thus says the Lord: A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more.

And it says,

Jeremiah 31:
16 Thus says the Lord: Refrain your voice from weeping,
And your eyes from tears; For your work shall be rewarded, says the Lord, And they shall come back from the land of the enemy.

And Scripture tell us,

Jeremiah 31:
17 There is hope in your future, says the Lord, That your children shall come back to their own border.

This Midrash appears somewhat difficult. Should the Almighty Holy One forgive Israel for committing idolatry just because Rachel accepted

with love the testing of herself and did not shame her sister?

The explanation however is the following:

Rachel Pleads for the Ten Tribes

Rachel knew that Jacob was not destined to have only one wife. If Jacob would have had only one wife he would then have had offspring that would be the [forefathers of] twelve homogeneous tribes. It was not right that Israel become one unitary body since an unequivocal situation would consequently then have existed in our world. Rachel therefore accepted the situation with love. Even though Rachel knew that she was to be the chief wife of Jacob and that she especially was the most suited for him she also knew that it was not right that Jacob have only one wife. She therefore accepted the matter. She did this with love because the world was not worthy of anything else.

Idolatry by the Ten Tribes was Inevitable

[Therefore Rachel was arguing that] even more so, should the Eternal Almighty, Blessed Be He, [forgive the Ten Tribes of Israel] even if they did practice idolatry since this world is not [now] fit to acknowledge the Oneness of God. It will however do so in the future. Therefore since [idolatry] is a prevailing natural phenomenon in this [present] world it is fitting that it be forgiven by the Almighty. The lack of apparent wholeness in this world is what has caused Israel to sin. Inadequacy is part of the natural run of things. For

this reason Rachel is the one requesting clemency since in her person was exemplified the possibility of tolerating duplication and rivalry in a divided world that is not capable of unity. If it were not the nature of things that there be a doubling of roles it would not have occurred in the Household of the Patriarchs. The Forefathers of Israel represent the foundation of the world and its determining factor. Since we find that an aspect of the Patriarchs existence entailed contention and a replication of roles as occurred with Rachel we must conclude that this reflects a facet of present existence. This is why Rachel especially is able to request mercy. Understand this point well.

Brit-Am Explanation:

The Maharal as quoted above refers to a Midrash concerning the marriage of Rachel to Jacob. Jacob worked for Rachel for seven years (Genesis chapter 29). When the time came for Rachel to be given unto Jacob, Laban his prospective father-in-law put Leah the elder sister of Rachel in her place. At that time apparently the bride was enclosed by a veil and Jacob did not discern the difference until the morning (Genesis 29:25). A legend, quoted by the Midrash, says that Jacob suspected that something like what actually did happen would be attempted. He therefore arranged with Rachel that at the wedding they should exchange signals of identification. Rachel however in order to save Leah extreme embarrassment revealed the signs to her sister. In

the morning when the trickery had been discovered Laban agreed that Jacob marry Rachel as well, so Jacob ended up marrying both sisters. Rachel was the mother of Joseph and therefore of the leading tribe amongst the Ten Tribes. Rachel in Jewish thought also represents a mother figure who is concerned with the fate of Israelites and Jewish exiles in general. This is based on the passage quoted above from Jeremiah 31:15-17.

Judah and Joseph must come together to Redeem Mankind!

The Maharal sees the Midrash above as revealing in symbolic form one of the secrets of creation which also reflects on the separation of Judah from the Ten Tribes. The two halves of Israel needed to fulfill different roles. It was therefore necessary that they have different characteristics despite an underlying unity. For this reason Judah and Joseph were to have different mothers but one father. The unity of the Tribes exists but is hidden. It is not acknowledged and consequently neither is the Unity of Divine Providence. Intellectually we may realize the need for there to be only One God but psychologically it is difficult. Our ability to access the Almighty is sensed in accordance with how the world appears to be managed. It would seem that matters are not

as direct as they should be and this is reflected in how humanity approaches Divine Worship.

The Maharal suggested not that the future reunification of Judah and the Ten Tribes will come about when the world is corrected but rather that the rectification of the world will be a consequence of this unification. Judah and Joseph therefore NEED to unite for the sake of humanity!

The Maharal continues:

It says in the Talmud (Sanhedrin 110;b),

> Rabbi Akiva said: "The Ten Tribes are not destined to return as it says, AND CAST THEM INTO ANOTHER LAND [Hebrew "Eretz Acheret" translated as "another land" but also translatable as "**New World**"] AS IT IS THIS DAY [Deuteronomy 29:28]. Just as the day goes and does not come back so have they gone and will not return. Rabbi Eliezer says, Just as the day begins in darkness and then gives light, so too they who have been obscured in darkness are destined to be enlightened."

The Ten Tribes Shall Return!

Says the Maharal:

"There is no controversy as to whether or not all the Twelve Tribes will exist or just Judah and Benjamin [i.e. the tribes of which the Jewish people are mainly comprised]. It cannot be imagined that any tribe, God forbid, will ever be

missing from Israel. Such a thing is impossible. No greater heresy is possible than the claim that only a portion of Israel will remain and not all of them. It must be said that the hypothesis suggesting that the Ten Tribes are not destined to return does not refer to all of them since many of them have already returned as it says in the Talmud (Megilla 14;b) that Jeremiah brought them back. These words [that they will not return] must be referring to those of the Ten Tribes who were exiled by Sancherib and not their descendants.

Brit-Am Commentary

There is a discussion in the Talmud as to whether or not the Lost Ten Tribes will return with the final legal decision ("Halachah") being that they will return. There is a tendency amongst the Commentators (such as Rashi) to explain even the viewpoint of they who said they will not return as never intended to be taken literally, or as not all-encompassing, or as not referring to the future. This is also the approach of the Maharal. While believing that the Ten Tribes will return and knowing that such is the decision of the Sages the Maharal still seeks to mollify the effect or intention of they who said otherwise.

This is the style of the Maharal which can take some getting used to. The Maharal typically takes as his starting point a Talmudic discussion with different opinions being advanced, debated, and a final decision usually reached. The Maharal

will then explain the decision from a philosophical-rational viewpoint. As part of his explanation the Maharal will often consider all the opinions (both pro and con) adduced. He will take a negative opinion, analyze it, examine the reasoning behind it. He will try to show that once properly understood the apparently opposing opinion actually may be taken to some degree as supporting the decision that was reached.

"Sancherib" was one of the Assyrian Kings. In Talmudic Literature, "Sancherib" is used as a generic term for all those Assyrian Kings who were involved in the Exile of Israelites. The Talmud says that Jeremiah went to bring the Ten Tribes back and some of them returned. Commentators (e.g. Nachmanides) explain that only a small minority came back and even these returned to their places of Exile with the death of King Josiah. Nevertheless, it is accepted that in some way or other representatives of all the Twelve Tribes are to be found amongst the Jews even though those belonging to the Ten Tribes are a small minority. Nachmanides (in "The Book of Redemption") emphasizes that the overwhelming majority of the Ten Tribes are still in Exile. They will return and re-unite with Judah. For the present they have their own destiny to fulfill. The Maharal however takes the view that the worst possible case scenario may allow for them not returning since amongst Judah we already find some

representation of all the Tribes. As we shall see, this is not what the Maharal believes will happen but rather a contingent possibility. In principle the Maharal also believes that the main body of the Ten Tribes is also destined to come back.

The Ten Tribes in Exile
The Maharal says,

In the Talmud (Sanhedrin 110;b) it asks, "Where were they exiled to?

Mar Zutra said, [The Ten Tribes were exiled] to Afrikey. Rabbi Chanina said, to Hari Slug [the "Snowy Mountains"]. Now concerning the view that they were exiled to Afrikey, there are no known Israelites there. It cannot be said that they were there and intermixed with the heathen, and that the controversy concerns whether or they who intermixed with the heathen will return. We learned in the Talmud (Yebamot 16;b) that we do not take this possibility into consideration, as it says, "*A Gentile who sanctifies a Jewish woman in marriage in this era is not considered validly married to her*". We do not worry lest he be one of the Ten Tribes as the Talmud says that in that generation [of Exile] the women of the Ten Tribes had deliberately shriveled their wombs so that they did not absorb sperm. We therefore do not have to take account of the possibility that amongst the Gentiles there remained any of the Ten Tribes.

Brit-Am Commentary

The Maharal is quoting from the Talmud in Sanhedrin where two possible places of exile are mention as being the locations of the Ten Tribes. "Afrikey" was the name of a region in Media while the "Snowey Mountains" was another term for the Caucasus adjoining Media. There is an opinion that the women of the Ten Tribes practiced some kind of birth control and therefore we have no need to worry about there being populations of mixed Israelites and non-Israelites whose status we are not sure of. There are however populations descended from the Ten Tribes as is clear from a continuation of the discussion.

Places of Exile

The Maharal continues:

"The whole discussion [concerning whether the Ten Tribes are destined to return or not] only concerns they who did not return in the time of Jeremiah. The question is whether or not these [who did not return then] are destined to return or not and it was concerning these that Scripture predicted, AND [they shall be] CAST INTO ANOTHER LAND ["New World"] AS IT IS THIS DAY [Deuteronomy 29:28], implying that they will not return.

Afrikey

"Another point it would seem worth explaining is that at the beginning they were exiled to Afrikey. This is not the "Afrikey" [i.e. Africa] we know of. It is rather an area on the outskirts of the Mountains of Darkness [Caucasus] which was also known as Afrikey. This we find in the Talmud (Tamid 32;a), Alexander of Macedon said to the elders how he wished to go to the country of Afrikey and could not since the Mountains of Darkness cut them off. From this we learn that it was not possible to get there. The region known as Afrikey however that is known to us is not cut off by the Mountains of Darkness. At all events the Almighty would not divide them from Israel but rather cast them from before his face either to the right [south] or to the left [north]. Each and every direction has profound significance of its own. According to the view that he cast them to the right [south] the right hand is suited to cast great distances [they would end up very far away]. According to the view that he cast them to the left [north] they would be separated altogether from HIS Presence. The controversy was whether they are destined to return after having been separated and segregated to such a degree from Israel [i.e. Judah]. It is proven in the same source [that discusses this matter] that the Halachah [obligatory legal position] says that they will return.

In the Midrash,

(Yalkut Shimeoni on Isaiah 49) THAT THOU MAYEST SAY TO THE PRISONERS, GO FORTH [Isaiah 49:9]. Go forth and speak of the King Messiah IN AN ACCEPTABLE TIME HAVE I HEARD

THEE AND I WILL PRESERVE THEE [AND GIVE THEE FOR A COVENANT OF THE PEOPLE, Hebrew: "Brit-Am", Isaiah 49:8]. What does it mean by "AND I WILL PRESERVE THEE"? The Rabbis said there is no end to the Tribulations he endures in every generation according to the transgressions of that generation. The Holy One says that, I will create a new thing. I will no longer be troubled. I WILL PRESERVE THEE AND GIVE THEE [FOR A COVENANT OF THE PEOPLE [Hebrew: "Brit-Am" Isaiah 49:8]. What does it mean by THAT THOU MAYEST SAY TO THE PRISONERS, GO FORTH [Isaiah 49:9]? Go forth from the three Dispersions of the Ten Tribes. One was when they were exiled to the Sambation [River]. Another was beyond the Sambation River. The distance between the land of Israel and the Sambation is the same as the distance from the Sambation to that place [beyond the Sambation]. Still another was to Daphne of Riblah where they were swallowed up. THAT THOU MAYEST SAY TO THE PRISONERS, GO FORTH: These are those by the Sambation. TO THEM THAT ARE IN DARKNESS, SHEW YOURSELVES [Isaiah 49:9]: These are they who are beyond the Sambation. Concerning those who were swallowed up at Daphne of Ribla the Almighty makes for them subterranean tunnels and they go through them until they come to Mount of Olives in Jerusalem. The Almighty then rises and cleaves [the mountain] for them and they come up out of it. This is what it means by, AND HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES, WHICH IS BEFORE JERUSALEM ON THE EAST, AND THE MOUNT OF OLIVES SHALL CLEAVE IN THE MIDST THEREOF TOWARD THE EAST AND TOWARD THE WEST.[Zechariah 14:4].

And, THEN SHALT THOU SAY IN THINE HEART, WHO HATH BEGOTTEN ME THESE, SEEING I HAVE LOST MY CHILDREN, AND AM DESOLATE, A CAPTIVE, AND REMOVING TO AND FRO? AND WHO HATH BROUGHT UP THESE? BEHOLD, I WAS LEFT ALONE; THESE, WHERE HAD THEY BEEN? [Isaiah 49:21].

"These Diasporas of the Exiles are not alone but rather every place where there are some of Israel they will gather together and return.

"BEHOLD, THESE SHALL COME FROM FAR: AND, LO, THESE FROM THE NORTH AND FROM THE WEST [Isaiah 49:12]. These are they who placed in distant regions such as Aspamia [Spain]

"AND THESE FROM THE LAND OF SINIM [Isaiah 49:12]. These are the Children of Yonadav son of Rechab. Usually people on a journey are hungry and thirsty but these will not be.

"THEY SHALL NOT HUNGER NOR THIRST; NEITHER SHALL THE HEAT NOR SUN SMITE THEM: FOR HE THAT HATH MERCY ON THEM SHALL LEAD THEM, EVEN BY THE SPRINGS OF WATER SHALL HE GUIDE THEM [Isaiah 49:10].

"Not only that but BEHOLD, THESE SHALL COME FROM FAR [Isaiah 49:12]. The ALMIGHTY will lower the mountains and make ways for them. So too every place this low HE will elevate before them and make them a level surface to go on, as it says,

"AND I WILL MAKE ALL MY MOUNTAINS A WAY, AND MY HIGHWAYS SHALL BE EXALTED [Isaiah 49:11].When they gather together and are coming the Almighty says to the heaven and earth, Why are you still?

"When the Community of Israel was in mourning you mourned with them, as it says,

"I CLOTHE THE HEAVENS WITH BLACKNESS, AND I MAKE SACKCLOTH THEIR COVERING [Isaiah

50:3].Now that a time of gladness has arrived rejoice and be happy with it, as it says,

"SING, O HEAVENS; AND BE JOYFUL, O EARTH; AND BREAK FORTH INTO SINGING, O MOUNTAINS .../Isaiah 49:13] #

These are the words of the Midrash.

Brit-Am Commentary Explaining the Midrash:

The Sambation River was located in Media where we find the Lower Zab referred to as the Sabbatus and a people name Sambatae. The term Sambation is synonymous with Sabbath. Shortly afterwards we find the name Sambation used as a personal name as well as being applied to the Don and/or neighboring Donetz Rivers in southern Russia. This was the region of Scythia were the Ten Tribes at that time were to be found. Strabo explains that the name Caucasus was understood to mean Snowey Mountains. This too was a Cimmerian and Scythian area and it is with these people with whom the Ten Tribes were associated. They later moved westward.

Another section of the Ten Tribes was taken to Spain and from there they moved to Ireland, Britain, and Gaul. Irish tradition[2] says that they were moved through Hamath in Northern Syria (Isaiah 11:11 where Hamath is recalled as a place of Exile) and taken to Spain. Hamath was

otherwise known as Daphne of Riblah as mentioned in the Midrash quoted by the Maharal.
The LAND OF SINIM [Isaiah 49:12], where the Ten Tribes were to be found, was another name for Australia and New Zealand. The Children of Yonadav son of Rechab in Rabbinical Tradition were associated with the Ten Tribes. Jewish Folklore[E1] in Second Temple times associated the Rechabites with the Isles of the Blessed. This in the Classical World meant Ireland and the British Isles. The populations of Britain and Ireland did settle in Australia and New Zealand. In general we may say that the terminology used by the Maharal concerning the Ten Tribes parallels very nicely that which we know concerning the Ten Tribes, Britain, Ireland, and their offshoots.

Concerning the subterranean tunnels through which they will be brought to the Mount of Olives in Jerusalem, the Maharal below takes this to symbolize a Miraculous act of Divine Intervention. This will enable the Ten Tribes to return and will bring them back even though such an event would previously have seemed impossible.

Tribulations of the Messiah

The Maharal continues:

"The explanation of the matter, as we have said, is that the superior status of the Messiah is opposed by the natural world. There are no end to the tribulations of the Messiah. This is because

the natural world is opposed to a Divine order. We have explained this subject in several places [elsewhere]. The Sages hinted at it (Talmud, Pesachim 49;b):

Rabbi Akiva said,

"*When I was an ignoramus* [before he learned from the Sages] *I would say Just give me a Wise Elder and like a donkey I will bite him*".

"For an ignoramus is not an intellectual but rather naturally-inclined and materialistic. He discards intellectualism that is divorced entirely from physical reality. These are the tribulations that the Messiah says he is troubled by every day due to the liability of the Age. If it was not for the transgression of each generation the Messiah would realize his potential and overcome the forces of opposition. Due however to the transgressions of our times the power of the Messiah is not as great as it should be. He can therefore not overcome natural constrictions and is opposed by the order of things. These are the tribulations the Messiah will suffer until the end times when his existence will be actualized. Only in the future will his existence be real. Until then it exists in potential but not in actuality. He is therefore opposed by the Natural Order. In the future there will be a new different world. There will no longer be any opposition to him and he will not suffer any more.

Brit-Am Commentary

The Maharal links the Revelation and Return of the Ten Tribes to the future Messiah. The Messiah is a real person who gives expression to a spiritual reality. In every generation there is someone who may have the potential to become the Messiah or to bring the future Revelation of the Messiah closer. Only when the spiritual preconditions exist will the Messiah appear. This is linked to the Ten Tribes.

The Maharal continues: Unknown Locations

Concerning what it says that the Ten Tribes were exiled beyond the Sambation River, from the Midrash we learn that they were exiled a very great distance away. The verse, AND CAST THEM INTO ANOTHER LAND ["New World"] AS IT IS THIS DAY [Deuteronomy 29:28], meaning that it is impossible to get to them. So too it may be seen from what is said in the Talmud (Sanhedrin 110;b) about them, that they were exiled to Afrikey and even more so, to the Snowy Mountains which it is implied is even further away. My intention however is to enable their ingathering and not to distance them still further.

There are those who say that the scientists of the world have registered every single place on earth [*written in the 1500s, editor*] and that there is no longer anywhere that is not written about in their books everything being known to them. There is no place where the Ten Tribes are known of.

This is no proof. They who make such a claim are speaking vainly. It is quite possible that there is somewhere in the world that has not been recorded that is not known to Science that is separated from civilization by mountains or something of the sort.

The New World i.e. America

They have said that soon a new place will be discovered which they call the New World which was not previously known of. It is possible that a place will be found that has people in it that is inaccessible. This applies even more so to the Ten Tribes who were exiled to "Another Land" ["New World". This was due to the decree of the Almighty who decreed against them, AND CAST THEM INTO ANOTHER LAND ["New World"] AS IT IS THIS DAY [Deuteronomy 29:28]. This matter was a decree of the Almighty that they should not be known of and not be combined with until the End Times and not before then. Just as God decreed the separation and segregation against Israel [Judah] in every part of the world so did HE decree separation and division between this one and that one [Judah and Joseph]. They will not combine until the End Times and then they will join in a complete union. The unification will not occur before its time. If the Ten Tribes were to be recognized, if their location was to be known, that would entail a degree of union and unification. The Almighty has decreed on Israelite division and separation until HE wills otherwise at an opportune moment which will be, AND THEY SHALL COME WHICH WERE READY TO PERISH

[Hebrew: Ovdim i.e. Lost] IN THE LAND OF ASSYRIA [Isaiah 27:13], etc. It is a Divine Decree that their place is unknown.

Brit-Am Commentary

The Maharal lived in the 1590s just as the discovery of the New World in the Americas was becoming known to the general populace. He suggests that the Lost Tribes may be found in the New World. This in the terminology of the time meant the Americas. There were those who felt the Lost Ten Tribes would be found amongst the Amerindians. We would say that the Maharal was not entirely incorrect in so far as the Ten Tribes were indeed to lately congregate in the New World. According to our rough estimates more than half of the Ten Tribes (as well as half of Judah) are now located in North America.

Being Lost Does not Have to be Physical! It also applies to Not Being Aware of Your Israelite Identity!

Another point mentioned by the Maharal worth noting is that as long as the world in general does not know who the Ten Tribes, and Judah also does not know, they are lost. They are considered lost even if physically they are almost literally right under our noses. Revealing who the Ten Tribes is a first and primary step towards

Reunification. It has importance concerning our future Redemption. It is not an outcome of Redemption but rather a factor bringing Redemption.

The Maharal continues:

"It would seem that this is the reason why Joseph was separated [from his brothers]. From Joseph comes the Tribe of Ephraim who is the major factor among the Ten Tribes and the entire focus of their location. Joseph was separated from his brothers and his place was not known at all. There was a decree from the Almighty that it should not be known to them. This entire incident bears a parable concerning the future. The Ten Tribes will be in Another Land (a "New World") separate from other Israelites, until the propitious moment comes for them to be unified. This is what it means in the Midrash (Breishit Rabah 93) AND HE [Joseph] CRIED WEEPING [Genesis 45:1][E4]. In the same way as Joseph did not placate his brothers except by weeping so the Almighty will not redeem Israel except by their weeping, THEY SHALL COME WITH WEEPING, AND WITH SUPPLICATIONS WILL I LEAD THEM [Jeremiah 31:9]. This verse refers to the Ten Tribes. Just as Joseph was revealed to his brothers only through weeping and supplications so is it hinted that the Ten Tribes will likewise be made known to Israel through weeping. It is always the case that the one who is lost weeps, just as Joseph was lost from his brothers and when he returned to his brethren he wept. So too the Ten Tribes who are lost to Israel when they return it is said of them THEY SHALL COME WITH WEEPING, AND WITH

SUPPLICATIONS WILL I LEAD THEM. Joseph was not physically really very distant from his father and brothers that they could not have known of his whereabouts. It was however a decree from God that he should be separated from his brothers. This in essence is also the case concerning the Ten Tribes. The Almighty has decreed that their identity should not be known to them.

The Miraculous Return:

Becoming Aware of Ancestry is Likened Unto Emerging from Tunnels Beneath the Ground!

"It is indeed obvious from the above Midrash that it has something of an esoteric aspect. It said that the Almighty will make for the Exiles subterranean tunnels. This is impossible to accept literally. There is no doubt that the explanation of this matter is that behind the Ten Tribes is a force keeping them hidden and unseen as if they did not exist at all. They exist at present as a potentiality and not an actuality but in the future their power will be revealed. They are not like the Tribe of Judah [whose identity is known of] even though Judah has no independent rule of his own [*written in the 1500s, editor*]. At all events the potency of Judah is not concealed and it is not as if it did not exist at all despite Judah being subject to the [Gentile] authorities [in exile]. At the least it says, THE SCEPTRE SHALL NOT DEPART FROM JUDAH [Genesis 49:10], these are the Exilarchs [the religious heads of the Jewish Community]. Because of this the Ten Tribes are not spoken of as specific entities but rather as abstractions whose qualities are hidden and concealed and will

not be accessible until the future. At that time the Lost Ten Tribes will be revealed. A new reality that did not previously exist will come into being. Israel in its entirety will become a new entity with one king over all of them. At present the ability of the Ten Tribes is hidden and concealed as if the Lost Ten Tribes do not exist in reality. It will only be in the future that their power will be revealed. It says therefore that underground tunnels will be made for them since a matter that is hidden is as if buried in the earth...

"This is what it means when it says that they come in underground tunnels to the Mount of Olives and that the mountain is cleaved for them [cf. Zechariah 14:4]. The Almighty makes the potential become actual. Bringing things, such as fruit, from their potential to an actual state is one of the special attributes of the earth. Also, the Mount of Olives especially has this quality. That is why it says that they will be coming to the Mount of Olives and that the Mount of Olives will be cleaved in two. They shall emerge from potentiality to complete actuality.

"It says that the Ten Tribes underwent three exiles. That is to say that by way of these three experiences was the division effected. First of all there was the matter of distance when they were taken far away. This is the attribute of the Sambation which represents distance. The second attribute is not only distance but also other matters that separate them from the place they were exiled from. The third attribute is that they were exiled amongst the [non-Israelite] Nations

and were swallowed up amongst them so that their identity as the Ten Tribes was not known. Concerning those swallowed up amongst the nations is their being swallowed up in Riblatha [i.e. Daphne].

Judah was considered the main Portion of the Israelite nation because he did not get Lost!

"Since Judah and Benjamin dwelt close by Jerusalem, which is the principal portion of the Land of Israel, they were considered the major section of the People Israel whereas the Ten Tribes were additions. Because of this when the Israelites [both Judah and the Ten Tribes] were exiled they who were the principal remained as they were. [They retained their Israelite identity.] They however who were secondary and subsidiary upon being exiled distanced themselves altogether and were separated from the rest.

"The controversy as to whether or not the Ten Tribes will come back concerns whether or not they will return to their original status [as equal partners alongside Judah and Benjamin]. The side which says that they will return intends to say that they will return to their original status and importance as it was at the beginning. [They will return to their full station] even though they had been far away or something else had been separating them, as we explained; or they had been swallowed up and assimilated [amongst other peoples].

In Conclusion: A Matter of Status in the Future

The Maharal says there is no question as to whether or not the Ten Tribes will return. They shall come back. The only unresolved issue is what their status will be after their return. Will they be the same as full-fledged Jews and obliged to keep the Torah like the Jews do?

Or will they have a separate status of their own?

Experience indicates that many might prefer the second option. Whatever the case we can leave the resolution of this matter to the future. At the moment working to reveal the identity of the Ten tribes is for the good of all Israel. It is also what can and should be done.

End Notes to Chapter 10:

E1. Joseph Wept

The King James has "AND HE CRIED". The Hebrew however should literally be translated, "And he gave his voice in weeping", i.e. AND HE CRIED WEEPING.

References to Chapter 10:

1. Maharal,"Netsach Yisrael" ch.34.
2. Chronicles of Eri, volume 1,

Chapter 11
Questions and Impediments

Preacher and Audience

We have an organization known as "Brit-Am/Hebrew Nations". Our purpose is to confirm research that the Lost Ten Tribes are in the west, to research it further, to spread knowledge of our findings, and to work towards the welfare and reunification of Judah (the Jews) and the Ten Tribes.

This brings up an often unspoken but nevertheless present question:

Who do we think we are to make claims concerning Israelite ancestry of western peoples? Why is it that someone such as ourselves comes forward on this matter and not a more qualified dignitary?-

Is Brit-Am a "Dark Horse"?

The Merriam Wbster Dictionary defines a "dark horse" as:

> # a usually little known contender (as a racehorse) that makes an unexpectedly good showing. b : an entrant in a contest that is judged unlikely to succeed.#

The first definition is the most commonly used one. It comes from the world of racing in which (at least the Urban Legends say) a well-known white horse whose name has been changed and who has been painted dark wins a race. His owners make a fortune by placing bets

against all the odds since they are only ones who know his potential. From this the expression has come to mean someone or something that nobody expects much from but despite that is worth a lot.

Others have held similar notions concerning the Ten Tribes being in the west. We however are unique in our use of rabbinical sources alongside findings in relevant fields of secular research. Our references include older but valid sources that have been overlooked alongside the most recent researches.

A good few years ago, an acquaintance and supporter of Brit-Am, Azriel ben Moshe, approached a full-time researcher in Rabbinical Studies. He began to discuss Brit-Am findings. The researcher replied to the effect that if Brit-Am is correct why did not the late Lubavitcher Rabbi (i.e. Chabad) advocate them?

The intention may have been facetious and not necessarily meant to be taken seriously. Nevertheless, if not actually expressed, the sentiment intended may, in one variation or other, be commonly held: Since Brit-Am identifies the Lost Ten Tribes with specific peoples our beliefs are pertinent to understanding the Bible. The implications may do much to advancing the cause of belief in God and Scripture and bringing forward future redemption. All these issues should interest people in many fields. Rabbis and all they who take an interest in the Holy Texts should all want to know about what we teach. They should

be striving to affirm it one way or other. They are not doing so but the time will come.

And how is it we have the answers whereas they who are better than us do not?

One explanation could be that the findings that substantiate our claims needed someone with a certain attitude, circumstance, and background that suited us more than others.

This explanation may be easier to understand when seen in the light of the excerpt below. Rabbi Eliyahu Eliezer Dessler wrote of a hypothetical similar situation in which they who are otherwise unworthy may yet achieve what others do not.

Rabbi Eliyahu Eliezer Dessler (1892 - 30 December 1953) was an Orthodox rabbi, Talmudic scholar, and Jewish philosopher He was the "mashgiach ruchani" ("spiritual counselor") of the "Ponevezh Yeshiva" in Israel. His writings were published posthumously by his pupils. His major work is "Miktav Me-Eliyahu" (i.e. "Letter from Elyahu") which encompasses several volumes. This is available in English translation though the translated extract below is our own work. We have also quoted from his works elsewhere.

The subject of the extract below from Rabbi Dessler concerns individuals who become great through advocating a certain issue, or working for a needy cause that nobody else is applying themselves to. The people concerned may achieve great results even though they appear much less suited than many others. The article

appears to describe two different types or two aspects of the same type. The first one is somebody who was qualified but would not have been considered the most promising candidate. He may have taken the equivalent of a qualifying process but barely succeeded in graduating from it. The second type was much less promising than the first one. He would have been judged by everyone else as the least likely to do anything worthwhile let alone the great things he does achieve. He gets to gain merit through achievement by seeing a need and working to fulfill it. He is the only one in the field in this particular matter. Divine Providence wants it to be done, and he therefore merits to do it.

Here are the words of Rabbi Desler.

"The Chosen and the Choosers"

by

Rabbi Eliyahu Eliezer Desler,

The Sages said,

> **(1)# "Yiftach [i.e. "Jeftah" considered an ignorant person who was nevertheless appointed Chief Judge over all Israel] in his time was on a par in his era with Samuel [a great judge and inspired prophet] in his era."**
>
> "There may be a generation that deserves redemption but it lacks a great saint like Samuel was. There may be no prophet through whom

salvation can come. In such a case someone may arise, to save the people, who has a little bit more merit than other candidates. Such a person could win all Glory and Entitlement accruing to being an instrument through whom God brings deliverance to Israel. He gains this position by dedicating himself to the general cause. A hairbreadth's difference may exist between himself and others who are also so disposed. He however receives the post in its entirety. [*At times he may well be the only one in his generation who feels a need to act in the required direction. In such a case the Almighty might choose him to bring the matter to fruition even though, apart from that, his qualifications are very meager. This is referred to in the exhortation to Gideon, the young prophet from Manasseh who apart from his will to stand up for Israel and love for the people had no previous experience or demonstrated aptitude*]:

"Go in this your strength and deliver Israel..." (Judges 6:14)}.

"It happens that we palpably experience cases of lowly, wretched personages who succeed in attaching themselves to a great cause. They perform feats in their field that set them on top of the world. Without an iota of doubt such people are a credit to all Israel. They increase the value of us all and further the future coming of the Messiah, may he come quickly in our time. Doubtlessly the one who succeeds in attaching himself to such matters will be accredited to an inestimable degree in every way. And by what does he deserve all this? Was he not

the least deserving of all those who could have championed the issue? How did all this glory fall to his lot? – It was only because all the others did not understand the need for it. Since he was the only one who put himself forward on this issue he received all the reward. He fulfilled the exhortation of the Sages,

"Where there are not any men, strive to be a man" (Avot, 2;5).

When he so acts he, with the help of God obviously succeeds."

Source:

Rabbi Eliyahu Eliezer Desler, "Miktav me-Eliyahu", Jerusalem, 5732, volume 5, p.287, free translation by Yair Davidiy.

The Humility of Joseph

What Should the Attitude of the Returning Ten Tribes be?

Rabbi Yaacov Tsvi Mecklenburg (1785-1835, Germany) in his work "HaKetav veHaKabalah" (i.e. "Script and Tradition") discusses the figure of Joseph. Joseph was not an overweening spoiled proud brat as some readings might indicate. Rabbi Mecklenburg points out that the Hebrew text indicates that Joseph was a paragon of humility.

Jacob the Forefather of the Israelite tribes had four wives. The wives of Jacob (also known as "Israel") were the two sisters, Leah and Rachel, and the handmaidens of the sisters, Bilhah and Zilpah. Leah was the elder of the

sisters. Leah was also the first one that Jacob married so she was considered the senior wife. Leah bore 6 sons, while Rachel, Bilhah, and Zilpah bore 2 sons each. This made for a total of twelve. Joseph and Benjamin were the sons of Rachel. Joseph was the favorite son. Joseph had dreams that were understood to mean that he would become like a monarch and rule over the rest of the family. Jacob presented Joseph with a coat of many color or in Hebrew a "cotonet pasim". We have shown elsewhere that a "cotonet pasim" was actually a tartan coat and indicated rank and royalty. This is explained by the Commentary of the Radak who points out that Tamar the daughter of David also wore a "cotonet pasim" (2-Samuel 13:19 translated in the NASB as "long-sleeved garmet"). The cotonet passim" given to Joseph was therefore a kind of uniform worn by the royal family. It indicated that Joseph may have been designated to a higher rank. For this and other reasons the brothers bore a grudge against Joseph. He provoked his brothers, especially the sons of Leah, into fearing and hating him. Rashi explains that the bad report was about his elder brothers the sons of Leah, and NOT the sons of Bilhah and Zilpah.

Joseph had brought a bad report of them to his father. They seized hold of Joseph and sold him as a slave into Egypt. After a time of tribulation he became the virtual ruler of the nation. In Egypt Joseph helped save the country and all the nations around from famine. Eventually he met his brothers who came to

Egypt to buy grain. They were reconciled and induced to bring their father and all their families to settle in Egypt where they increased and multiplied.

Joseph as an Apprentice to his Brothers, the sons of handmaidens

The Bible describes the situation of Joseph and his brother prior to their seizing and selling of him:

Genesis 37 (NASB):
2 These are the records of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his fathers wives. And Joseph brought back a bad report about them to their father.

Alternate Reading from the Hebrew as understood by Commentator:

Genesis 37:
2 These are the happenings of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers as an apprentice to the sons of Bilhah and the sons of Zilpah, the wives of his father. And Joseph brought back a bad report about them to their father.

The word translated in the NAMS as "while he was still a youth," and in our version as "*as an apprentice*" in Hebrew is "naar". Literally this means "young man" but it is also used to mean "servant, apprentice, assistant".

Joshua, the servant of Moses, is described as a "naar" (Exodus 33:11) translated as "young man" even though he was close to eighty at the time. Joshua was an apprentice, in training to succeed Moses as he eventually did when Moses died.

Rabbi Mecklenburg and the Humility of Joseph

"HaKetav veHaKabalah" (Rabbi Mecklenburg) on Genesis 37:2 concerning the description of Joseph as a "naar":

> # "Naar" as it says concerning Gehazi "naaro" [translated as "his servant". Gehazi was the assitant of Elishah, " cf. 2-Kings 4:12 "Then he said to Gehazi his servant..."]. Gehazi was the servant of Elishah. The explanation was that Joseph conducted himself with humility and self-effacement in serving [in apprenticeship] the sons of Bilhah and Zilpah even though they were the offspring of handmaidens. Even more so did he not act haughtily towards his brothers the sons of the leading lady [i.e. Leah, the senior wife], see Abarbanel. We learn from this that his dreams indicating great elevation did not emanate from fancies of grandeur. They were rather prophetical revelations. They were [also] a reward for his lack of vanity.

Humility is a prerequisite for honor (Proverbs 15:33). Wealth and honor come as a result of humility (Proverbs 22:4).

Proverbs (NASB) 15:
33 The fear of the Lord is the instruction for wisdom, And before honor comes humility.
Proverbs (NASB) 22:

4 The reward of humility *and* the fear of the Lord Are riches, honor and life.

Rabbi Avraham Feld: "Ephraim" should learn humility from Joseph!

Rabbi Mecklenburg has shown from the text that Joseph had served as an apprentice to his brothers, the sons of handmaidens. This demonstrated his inner humility. It also helps prove his dreams were genuine Prophetic visions.

Not only that but his very diffidence enabled the dreams to come true!

We trace the descendants of Joseph mainly to the English-speaking peoples. In general a significant proportion of Western Nations are descended from the Lost Ten Tribes among whom the Tribe of Joseph is predominant. Non-Jewish Christian believers in their Hebrew ancestry often refer to themselves as "Ephraimites" after Ephraim one of the two sons of Joseph.

Rabbi Avraham Feld remarks that "Ephraimites" should learn humility from Joseph. They should be prepared to learn from Judah instead of attempting to impose their own preconceptions on the Jewish People.

Chapter 12

SOME RECENT JEWISH SOURCES CONCERNING THE LOST TEN TRIBES

Rebuilding the Temple and Related Matters

The following article discusses some aspects of the different world-roles of Judah and the Lost Ten Tribes and how they interact. The article is based mainly on the thoughts of two great Jewish Orthodox Rabbis who lived in relatively recent times. Ultimately the sources for their thought came from the Bible. Other authorities of equal greatness may well have thought somewhat differently but those quoted below are usually recognized as fairly authoritative in their own spheres. Even so, no one says that the said opinions have necessarily to be unconditionally accepted. They are presented here as illustrative of a trend of thought and point of view derived from intimate knowledge of Scripture and therefore deserving of consideration[E1].

PROVIDENCE REVEALED THROUGH HISTORY:

When Moses was leading the children of Israel through the wilderness, he requested at one stage that God reveal the way He rules more explicitly than He had previously done:

Moses requested,

"...SHEW ME NOW YOUR WAY, THAT I MAY KNOW YOU, THAT I MAY FIND GRACE IN YOUR SIGHT: AND CONSIDER THAT THIS NATION IS YOUR PEOPLE (Exodus 33:13). "AND HE SAID, I BESEECH YOU, SHOW ME YOUR GLORY (33:18).

To the request of Moses, God replied,

"...YOU SHALL SEE MY BACK BUT MY FACE SHALL NOT BE SEEN (33:23).

The answer given to Moses was understood (by Maimonides) to mean that after events occur the way that God rules the world becomes more apparent. Similarly the way that the Lost Ten Tribes actually interact with each other or potentially could complement each other may be understood by a study of history and contemporary events[E2].

TRIBAL INDIVIDUALITY, INSTINCT, AND PROVIDENCE.

THE INDIVIDUAL MISSION OF EACH ISRAELITE TRIBE AND ITS CONNECTION TO GEOGRAPHICAL AREAS

The following first extract is from the works of Rabbi Eliyahu Dessler. It shows that different sections of the Israelite Tribes have their own unique tasks that only they can properly fulfill. From the very beginning it was realized that in order to carry out their destiny some of the tribes needed to not immediately enter completely into the land of Israel: Rabbi Dessler bases his case on the example of the Israelite Tribes of Reuben, Gad, and half-Manasseh. When the Israelites

came out of Egypt they approached the land of Canaan from the east. In order to progress in their march forward the Israelites were forced to conquer the Lands to the east of the Jordan River: The Land of Og King of Bashan and of Sichon King of the Amorites. This was good cattle-country so the cattle-herding tribes of Reuben and Gad requested that these lands be given to them to settle in. After discussion the request was granted on condition that the said Tribes undertake to fully assist their brother Israelites conquer all the Land of Canaan west of the Jordan (Numbers ch.32).

Rabbi Dessler says that every person, every tribal entity, and every national group has a unique task in this world. He analyses the request of Reuben and Gad and concludes that they wanted to remain on the east side of the Jordan instead of moving into the heart of the land since they realized that so they would be facilitated in fulfilling their goal in this world. Rabbi Dessler's viewpoint in this matter is of interest to us since it has implications concerning the different sections of the Israelite nation in their different places and present-day situations. Some quotations from Rabbi Dessler illustrating these points follow:

> "They were a wise generation...cleaving to the LORD without interruption...The case therefore needs clarification since on a superficial level the Sons of Gad and Reuben chose the other side of the Jordan for the sake of their possessions:

["NOW THE CHILDREN OF REUBEN AND THE CHILDREN OF GAD HAD A VERY GREAT MULTITUDE OF CATTLE: AND WHEN THEY SAW THE LAND OF JAZER, AND THE LAND OF GILEAD, THAT BEHOLD, THE PLACE WAS A PLACE FOR CATTLE " (Numbers 32:1).]

"This (concern over their possessions in itself) was not considered faulty. It should be considered why it was that their aspiration for worldly goods did not result in a lower spiritual level...

"All the task of mankind is to increase the Sanctification of the Name of God in this world. The whole of creation exists only for the sake of man: and to serve mankind as a means to glorify the Almighty:

"EVERY ONE THAT IS CALLED BY MY NAME: WHOM I HAVE CREATED FOR MY GLORY, I HAVE FORMED HIM: YEA, I HAVE MADE HIM" (Isaiah 43:7).

.... Every single individual has as his own portion the task of elevating certain aspects of existence unique to himself...

"The Sons of Gad and Sons of Reuben had need of a very great multitude of cattle in order to fulfill their Divinely-appointed task in this world. And they knew that their possession of cattle was only meant as a means to enable them to fulfill their God-given role which they were bound to do...They understood that the place most suited to their destined mission was

east of the Jordan River. For a geographical area may also serves as a means to a predestined end. They did not reject the Land of Israel proper because of their flocks. On the contrary, there was an aspect of self-sacrifice in their giving up the possibility of settlement in the heart of the land of Israel. Their intention was to complete their unique task to the highest possible degree. Their intentions were perfectionist and agreed to in Heaven...

DIFFERENT TRIBAL TYPES OF LEADERSHIP AND THEIR ROLE IN THE REDEMPTION PROCESS

The next extract from Rabbi Dessler demonstrates mainly that the two halves of the Israelite Nation (represented by the separated Kingships of Judah under David and Ephraim) have their own unique qualities and purpose that ideally should complement each other:

Saul

"The first king was Saul, whose soul came from a very high source...He was from the Tribe of "Benjamin", i.e. "Son of the right side[E3] representing complete empathy.

[He was given the task (1-Samuel ch.15) of wiping out the Amalekites, which he failed to complete] "If only he had succeeded in wiping out the Remembrance of Amalek ...he would have merited to rectify the world and to complete the purpose of creation... [he failed however, the opportunity was lost, and] From

then on...there was a need for the Kingdom of David.

David

"The Kingdom of David.... represents the perfection in definition of Royalty. This implies the giving of aid from an external source to enable complete submission to the will of God. David was from the Tribe of Judah. The Maharal ("Netsach Yisrael", ch. 37) said that Judah represents the quality of Intelligence: The responsibility of a King towards his subjects is like the task of the Intellect towards the human body: Though, admittedly, [the intellect is] an external force, through the intellect a person is enabled to recognize the truth in his inner heart.

The Kingdom of Ephraim

"Once again [in Israelite history] there occurred a degeneration. The wisdom of Solomon occasioned erroneous conclusions. Consequently there was need for additional support in the form of a king from the Tribe of Ephraim. Ephraim comes from Joseph. By definition, Ephraim represents the emotions of a yearning heart. The task of the Kingdom of Ephraim should have been to invigorate the Kingdom of David and enable it to achieve its true purpose.

[Rabbi Desler continues to explain that the task of emotional arousal, which is that of Ephraim, may be

initiated by external causes, with the feeling later being internalized. Ephraim too did not succeed in fulfilling the task designated for him].

"However, the negative power of adversity [In Hebrew: The "Satan"] succeeded in dividing the two Kingdoms [of Judah and Ephraim], and once again emotional capabilities were lessened. The Kingdom of Israel [i.e. of Ephraim] departed entirely from its true purpose and was destroyed. The mission of Judah and Benjamin [i.e. The Kingdom of David] was annulled. They degenerated and the Holy Temple was destroyed. - Until the Time of Rectification.

The Order of Redemption

"Such is the order of the Future redemption: In the beginning there will appear the (first) Messiah, Son of Joseph, who personifies the aspect of arousal and emotion as explained above...

"And after all this there will appear the (second) Messiah, Son of David, who embodies the application of Intelligence coming from above. A prior condition [for the appearance of the Messiah Son of David] will be the appearance [of somebody or some phenomenon representing the feature] of Elijah:

"BEHOLD, I WILL SEND YOU ELIJAH THE PROPHET BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD.

"AND HE SHALL TURN THE HEART OF THE FATHERS TO THE CHILDREN, AND THE HEART OF THE CHILDREN TO THEIR FATHERS, LEST I COME AND SMITE THE EARTH WITH A CURSE (MALACHI 4:5-6).

> "A definition of the aspect of Elijah is the complete clarification of the truth [as Elijah said:] "How long halt ye between two opinions?" (1-Kings 18:21).[2]

Darrell Conder pointed out that the above verse could be understood to imply (in addition to other meanings) that the task of Elijah is to arouse Israelites concerning their Israelite Tribal Identity, i.e. HEART OF THE CHILDREN TO THEIR FATHERS meaning to their forefathers Israelite Identity. The opinion of Rabbi Dessler is that,

> "A definition of the aspect of Elijah is the complete clarification of the truth [as Elijah said:] "How long halt ye between two opinions?" (1-Kings 18:21) In other words through clarifying the truth about Israelite Identity and spreading the knowledge from research concerning Israelite Identity one is fulfilling the task of Elijah.

THE INGATHERING OF THE EXILES, THE LOST TEN TRIBES, AND THE BUILDING OF THE THIRD TEMPLE

The following extract is taken by the author of "Am Habonim Smaycha" from the works of Rabbi Zvi Kalisher. It is of great interest though even for the

initiated it is a bit difficult at first to fully understand. The Prophet Hosea is understood by Rabbi Kalisher as intimating that at first the Jews (Judah) will return and prepare the land so that it ultimately will be able to support a great community. Then part of the Lost Ten tribes will return and together with the Jews build the Third Temple. Then the remainder and numerically greater part of the Lost Ten Tribes will also come back. The Messiah, son of Joseph appears and reigns in Jerusalem. The Great End-Time War of Gog and Magog follows at the conclusion of which the name of God is hallowed by all and all worship Him in unison with one tongue:

Rabbi Zvi Kalisher (1795-1874) believed in the return of the Jews to the Land of Israel and the establishment of a religious state. He wrote books and was active in propagating his ideas. His work has important ideological and theological implications.

"**AM HABANIM SMAYCHA**" is a much revered book written by **Rabbi Yisachar Shlomo Taechtael**, Budapest, Hungary. The author was murdered by the Germans during the Holocaust. In his book, he suggests (based on recognized religious sources) that the Jews suffered so much partly because they did not sufficiently support the Zionist ideal.

> " I saw in the book "Drishat Tsion" [by Rabbi Zvi Kalisher] an inquiry concerning the words of Nachmanides ["Ramban"] on Isaiah 56:8:

"The LORD God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him (Isaiah 56:8).

"This verse is explained: In the beginning will be gathered many of the outcasts of Israel but not all of them. After the War of Gog and Magog will the above-quoted expression, "Yet will I gather others to him", be pertinent: Meaning that they will once again be ingathered together with those who were gathered previously. This applies to those who were lost in the Land of Assyria (Isaiah 27:13) from the Lost Ten Tribes. They will be regathered.

"If a great community of those who were lost in the Asyrian Exile would be ingathered first of all, how could they be brought to a wasted and desolate country? Without doubt they will have to be preceded [by their brothers from Judah] in order that the land may bring forth bread. Afterwards all of them will be able to come to country full of God's blessing.

"The wilderness shall be a fruitful field" (cf. Isaiah 32:15), full of fields and vineyards restored by the hand of Israelites.

The Prophet Hosea says:

[HOSEA 6:1] COME, AND LET US RETURN UNTO THE LORD: FOR HE HATH TORN, AND HE WILL HEAL US: HE HATH SMITTEN, AND HE WILL BIND US UP.

[HOSEA 6:2] AFTER TWO DAYS WILL HE REVIVE US: IN THE THIRD DAY [Rashi: at the time of the Third Temple.] HE WILL RAISE US UP, AND WE SHALL LIVE IN HIS SIGHT.

[HOSEA 6:3] THEN SHALL WE KNOW, IF WE FOLLOW ON TO KNOW THE LORD: HIS GOING FORTH IS PREPARED AS THE MORNING: AND HE SHALL COME UNTO US AS THE RAIN, AS THE LATTER AND FORMER RAIN UNTO THE EARTH.

[HOSEA 6:4] O EPHRAIM, WHAT SHALL I DO UNTO THEE? O JUDAH, WHAT SHALL I DO UNTO THEE?...

[HOSEA 6:10] I HAVE SEEN AN HORRIBLE THING IN THE HOUSE OF ISRAEL: THERE IS THE WHOREDOM OF EPHRAIM, ISRAEL IS DEFILED.

[HOSEA 6:11] ALSO, O JUDAH, HE HATH SET AN HARVEST FOR THEE, WHEN I RETURNED THE CAPTIVITY OF MY PEOPLE.

And so the Prophet Hosea predicted,

"ALSO, JUDAH HAS SET A HARVEST FOR YOU, WHEN I RETURNED THE CAPTIVITY OF MY PEOPLE" (HOSEA 6:11).

The verse above has been translated here literally in accordance to the context. The KJ renders this verse "*Also, O Judah, he has set a harvest for you, when I returned the captivity of my people*" (Hosea 6:11).

The Quote from Rabbi Zvi Kalisher continues:

"[Commentators in the past found the above verse difficult to explain] but in my view it is easily understandable according to the context [since the preceding verses] speak of Ephraim who beyond doubt represents the Lost Ten Tribes throughout the relevant chapter. Hosea [in this same chapter six] also says "in the third day he will raise us up" (Hosea 6:2) which according to Rashi is referring to the "Building of the Third Temple". After that the Prophet continues his exhortation and says, "*O Ephraim, what shall I do unto thee?*" (Hosea 6:4) and continues in the same vein he had previously began [which was connected with the "third day" and interpreted as applying to Building the Third Temple]. The Prophet then says [the above quoted verse, Hosea 6:11], addressing himself to Ephraim, "*Also, Judah has "Judah set a harvest for you, when I returned the captivity of my people*" (i.e. of Ephraim).

"Prior to the coming of a great community, Judah [i.e. the Jews] will prepare a harvest before you (Ephraim), after that there will be a great ingathering, and afterwards indubitably will come the [preliminary] Messiah, Son of Joseph, and rule in Jerusalem. Sometime later, Gog shall come [who will wage war against

Israel and be defeated] and so the Name of the Almighty will be sanctified:

IN THAT DAY SHALL THERE BE ONE LORD, AND HIS NAME ONE" (ZECHARIAH 14:9).

"FOR THEN WILL I TURN TO THE PEOPLE A PURE LANGUAGE, THAT THEY MAY ALL CALL UPON THE NAME OF THE LORD, TO SERVE HIM WITH ONE CONSENT" (ZEPHANIAH 3:9)[3].

Israel Feld and the Above Sources

Israel Feld (brother of Rabbi Avraham Feld) was one of the very first supporters of Brit-Am and helped bring up about the publication and distribution of our preliminary works. Israel Feld is a personal friend of Yair Davidiy. Israel, by profession is a sheep farmer as well as being a care-taker, Special Education authority, and known guidance counselor. Israel lives in a small settlement to the south of Hebron in the hills of Judah. Over the years he has also served numerous visitors as a source of spiritual direction.

Suggested Conclusions From The Above Sources As Supplied (in 2001) by Israel Feld

Historically, it may be claimed that to a significant degree the initial arousal of the Jewish people to return and re-build the Jewish State of Israel was preceded by British thinkers. This is documented in such works as "*The Vision Was There*" by Franz Kobler, U.K., 1956. In this case part of the emotional arousal came from

Ephraim and so fits the point made by Rabbi Dessler above concerning the quality of Ephraim. After the Six Days War the Jews may have been able to begin building the Temple and establishing a State based on Biblical principles. This did not happen partly because the Tribes of Joseph (in Britain and North America, etc.) did not have a movement of their own working in that direction. They did not provide the psychological and material support for such a step. Both authorities quoted above suggest that Judah needs the participation of the Lost Ten Tribes in building the Third Temple.

Prerequisites for re-building the Temple entail support for certain policies of the Israeli State that are connected with the country's survival and welfare as well as being Biblical injunctions. An example is Israel's control of the West Bank territories of Judah and Samaria. In practice, Israel is often limited in its possibility of action due to its dependence on overseas aid, its sensitivity to world opinion, and manipulation of the media inside and outside of Israel. Elements within Israel that America desires to strengthen receive direct and indirect material and other support. The groups and individuals that are encouraged in this way are not necessarily those that have the true interests of the Jewish people at heart.

If there would be stronger outside support and identification from Bible-believers in the Western World, the Israeli public may well be enabled to further

their own uniqueness and destiny and thus come closer to realizing Biblical ideals.

The Coming Redemption of Judah and the Ten Tribes

Regarding the Future redemption, the Midrash (Yalkut Shimeoni on Song of Solomon 1:16) states:

> "..THE TEN TRIBES WHO WERE EXILED BEYOND THE SAMBATION RIVER ARE THEY WHOM THE EXILED OF JUDAH AND BENJAMIN ARE DESTINED TO GO UNTO AND TO BRING THEM BACK IN ORDER TO MERIT WITH THEM THE DAYS OF THE MESSIAH AND LIFE IN THE WORLD-TO-COME, AS IT SAYS,
>
> "IN THOSE DAYS THE HOUSE OF JUDAH SHALL GO UNTO[E5] THE HOUSE OF ISRAEL, AND THEY SHALL COME TOGETHER OUT OF THE LAND OF THE NORTH TO THE LAND THAT I HAVE GIVEN FOR AN INHERITANCE UNTO THEIR FATHERS" (Jeremiah 3:18).

The above passages are understood to mean that towards the End Times people from amongst Judah and Benjamin (i.e. the Jews) will go out and bring the Lost Ten Tribes back. In addition many of those amongst the Lost Ten Tribes who have begun to realize the truth of Israelite Identity are descendants of Jews. Their ancestors frequently were those who were forced to change their religion (i.e. Captive Jews) or for some

other reason became lost amongst the nations. Brit-Am attempts to forge links both with the Captive Jews of Judah and with the Lost Ten Tribes of Ephraim.

End Notes to Chapter 12:

E1. Input from Israel Feld

These sources have been quite freely translated and paraphrased though the essential meaning has been adhered to. The sources were chosen from amongst many others intimating the same, or a similar, message. Their connecting theme was explained by Israel Feld of Susia, Israel, who also looked the final product over and provided commentary and direction.

E2. The Importance of History

The importance of history in the outlook of a great Rabbi is discussed by Joseph Wanefsky in "Rabbi Isaac Jacob Reines, His Life and Thought", New York, 1970. Israel Feld had the honor to learn with Rabbi Wanefsky concerning the Philosophy of Rabbi Reines.

E3. The Name Benjamin

The name Benjamin in Hebrew is "Binyamin" derived from the words "Ben-yamin", i.e. "son of the right". In Biblical Hebrew "yamin" may also denote the south.

E4. Judah Prepares the Way!

The verse is translated here literally in accordance to the context. The KJ renders this verse "Also, O Judah,

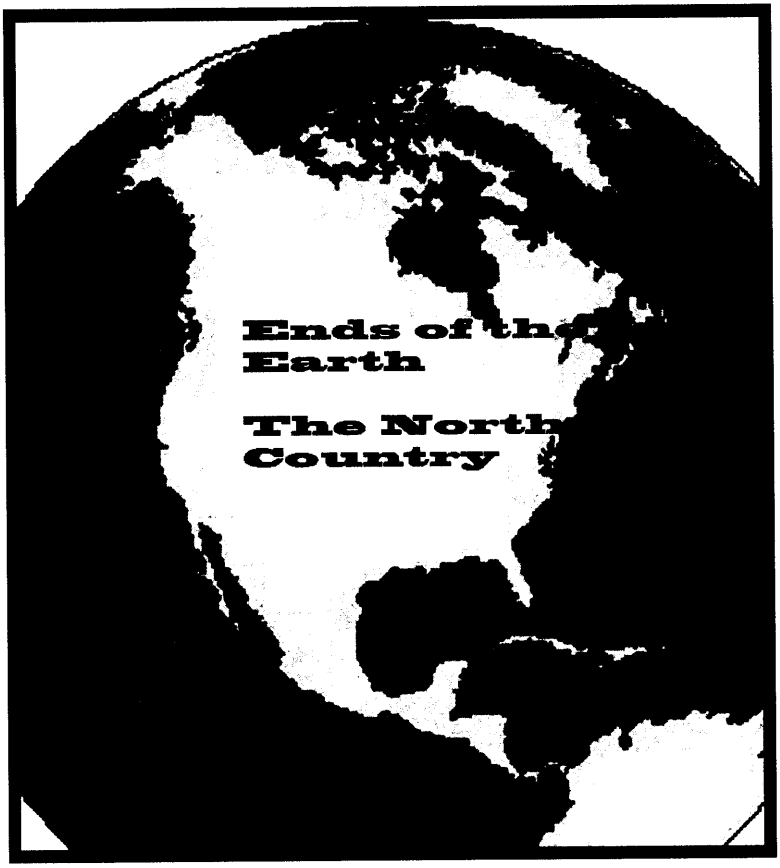
he has set a harvest for you, when I returned the captivity of my people" (Hosea 6:11).

E5. Judah Shall Go Unto the Ten Tribes

"**GO UNTO**" in Hebrew "Yelcu-al" translated in the King James as "WALK WITH." This is also a possibility but our onw translated as "go unto" is more in line with accepted usage.

References to Chapter 12:

1. "MICTAV MI-ELIYAHU", vol. 2, p.254 ff.
2. "MICTAV MI-ELIYAHU" vol.4 pp.142-143.
3. "Am Habonim Smaychah" p.280 ff.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